

Thomas F. Torrance.

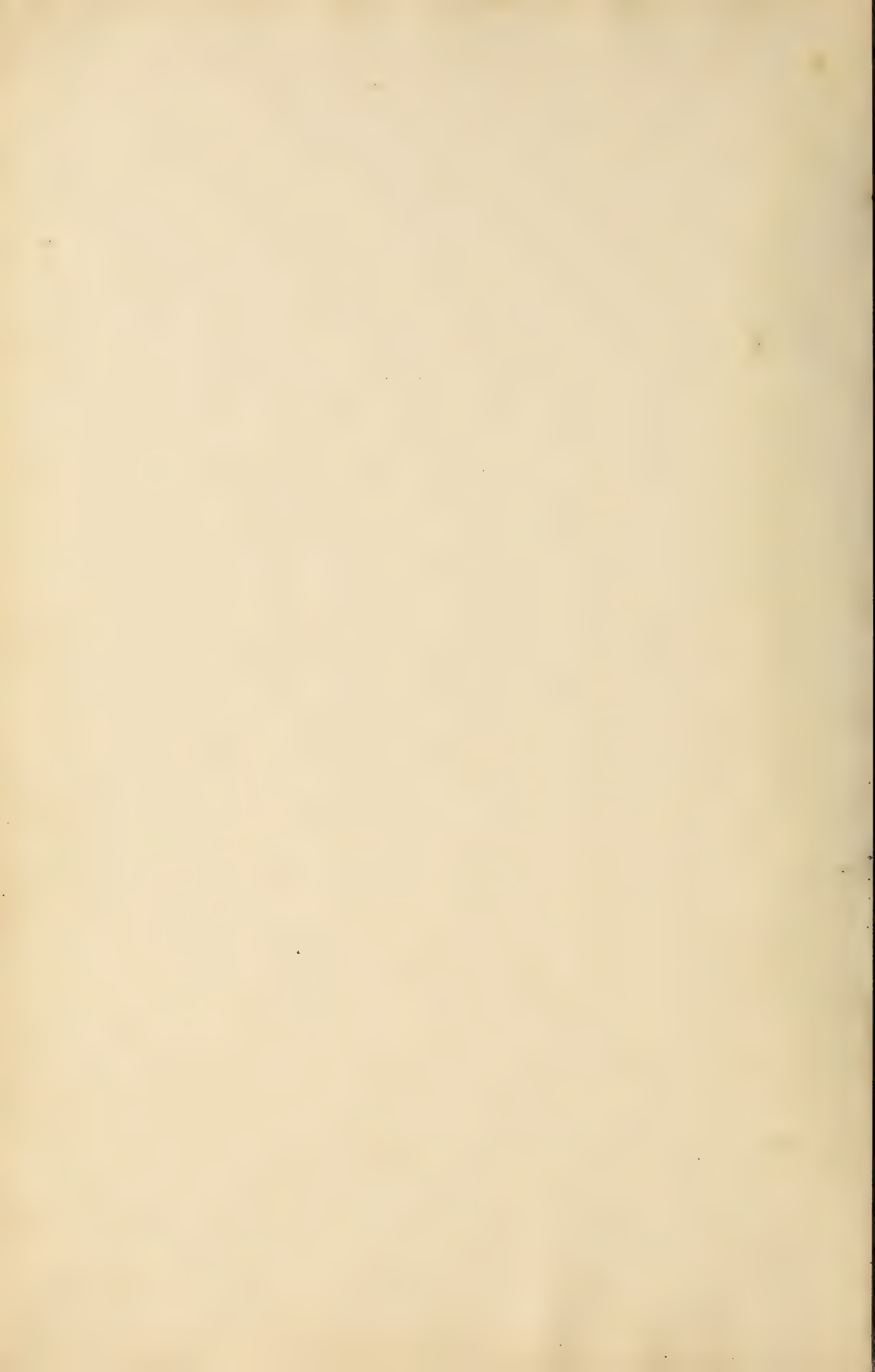
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Tuesday 1762.
MS. 1762

2 Additions to Volume I of Theological Lectures by Professor Stenz in Session 1752.

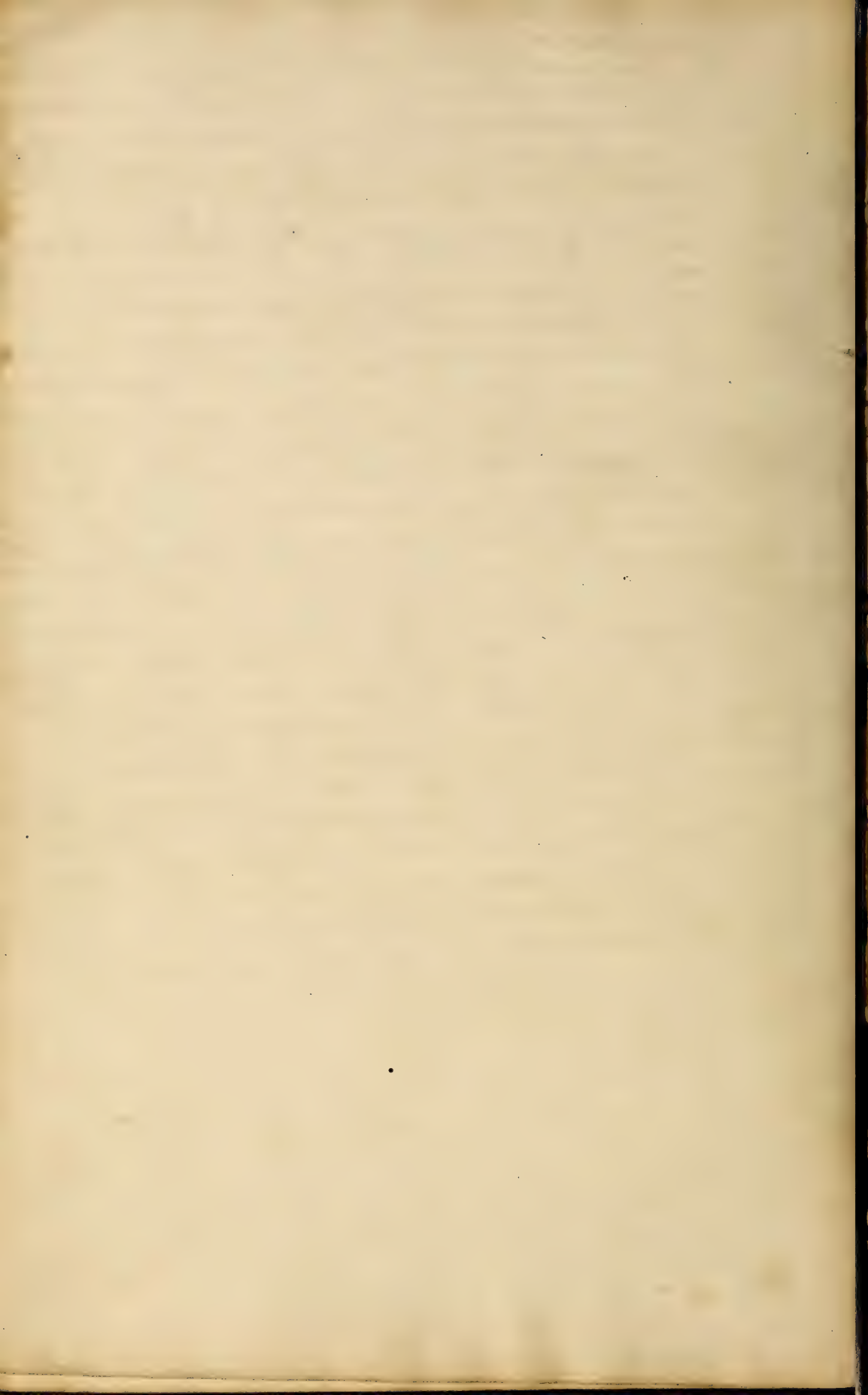
Discourse Concerning the Use and Abuse of Systems of Divinity.

In the several Ages of Christianity mankind have been apt to fall into mistakes about Systems of Divinity, some valuing Systems too much, while others have despised them altogether. one great Abuse of Systems is when a person lays too much stress on them, so as to prefer their Expressions to those of the sacred Scriptures the only infallible Judge of Controversies, and Rule of Faith and manners. As to these sacred oracles of Truth alone we should have recourse in all our religious disputes, and not be led implicitly by Systems, whatever great names the Authors of them may bear. Another Abuse of Systems of Divinity is when one confines the whole Study of Theology to Systems, or to reading the particular Controversies that are treated in Systems. For the Study of Theology is a very large and extensive Field containing among many other particulars especially a thorough Acquaintance with the sacred Scriptures these lively oracles of God, and this of itself is a very copious and extensive study, requiring some tolerable Skill in Criticism, and in the original Languages in which the Scriptures were wrote. And in Acquaintance with the History and Customs of the Jews, and other Nations mentioned in sacred Scripture, and also an Acquaintance with the Style, Prosody, and manner of speaking that prevailed among these Nations at the Time the Scriptures were wrote. But in order to us better understanding the Scriptures, we should consider them as a History of the several Dispensations of Religion. we should also consider the mutual Relation to and Dependence of the several parts of Scripture on each other, for almost every page of the new Testament that we turn over refers us back to the old Testament, for explaining the several Phrases contained in it, the Son of man, Seed of Abraham, under which and several other Characters we find Jesus foretold in the old Testament, and upon serious Inquiry we will find that the several books of Scripture tho wrote by different persons, and in very distant Ages, yet have a strong Harmony and Connexion. Attributed each other, and tend greatly to illustrate and confirm each other. After being

well assured of the Divine Authority of the Sacred Scriptures, which
should be the foundation of all our Theological Studies, we may next
proceed to Enquire into the various Controversies that have arisen among
Christians; and for our right understanding them a good System of
Divinity, and the Story of Church History are absolutely necessary.
But all our Enquiries of this kind should be conducted with Candour
and Moderation; young Enquirers especially should not be too hasty
in forming their opinions nor stiff and dogmatical in maintaining
them, but should long maintain the Character of Learners and impar-
tial Enquirers. And particularly in disputable points where the Difficul-
ties are very great on both sides, they should suspend their judgement and
yield to the stronger Evidence when it appears, without being biased
in Opinions by the Authority of any man however famous, who may
have maintained ^{them}, especially if they seem to run counter to the word of God.
And one General Rule to be carefully observed in all our Enquiries is, to
consider the nature of that Evidence which every Subject ~~affords~~ ^{affords} some of.
And the not attending to this has perhaps been the occasion of endless
Debates in many points, which might otherwise have been prevented.
Some men are so absurd as to insist on a mathematicall Demonstra-
tion for every thing, which is extremely foolish and absurd, when it is cer-
tain that very few nay almost nothing is capable of a mathematicall
demonstration, except the propositions in Mathematicks and Arithmetick
Computations. No man for instance can demonstrate what is future.
No man can demonstrate that he shall exist in a future period, and yet
there may be such clear and undoubted Evidence for the Truth of a future
State as is sufficient to convince every reasonable and impartial mind.
A man might as well expect to see sound, and hear colour, as expect ma-
thematicall Demonstration for every thing he believes. Another Abuse of
Systems of Theology, and which is not confined to them, but common to
all Systems, is when a person has studied any particular System, and
conceives such an Attachment for that System, as to condemn and overlook
all other notions and opinions that are any way opposite to, or don't fall
in with the notions and opinions of that System to which he is so strongly
attached. This seems to be the chief Error in the Deists, who having
they think from the light of nature compiled a System of ^{to afford} ~~ideas~~ ^{ideas} and
truths sufficient for our comfort in life, and sufficient comfort and
consolation under the ills of life, and having also sufficient Evidence for
a future State, as a motive to virtue, they discard a divine revelation as
absolutely needless and superfluous. whereas even allowing this to be
true yet a revelation from God is absolutely necessary, both to discover
other truths of equal importance, and also to imprint these truths more
deeply on mens minds. So that this overfondness and attachment to par-
ticular Systems is a very great Abuse of them, and is the way to foster
Ignorance and Bigotry, but we should keep our minds open to Truth
when it appears, and be willing to receive light from every Quarter.

Systems of Divinity are also very defective with respect to what may be
called practical Theology, or instructing us in these important relations in which
we stand to God and our fellow men, and in these duties which we owe to God, to
our neighbours and ourselves. This is a part of theology which should be care-
fully studied, and well understood by all Christians, and in an especial manner
by those that pretend to be Teachers of religion, who from the time they take up
this resolution, should be careful not only to maintain an external decency of
behaviour but also to cultivate purity and sincerity of heart, that so they may
recommend religion by their exemplary behaviour to other men, who seeing
their good works may glorify their Heavenly Father. As much for the abuse
of Systems of Divinity. And with regard to the use of them it may be observed
in general, that it were to be wished that Christianity had remained in its
original purity and simplicity, as delivered in the quoted Testament, without
being corrupted into fables and systems, or at least if they were more that they
should have been delivered in the same Phasis in which the first propagators
of Christianity delivered its divine Doctrines to the world. And since such a num-
ber of Controversies have arisen in the Christian Church about the Doctrines of
Christianity, which it is necessary and requisite Teachers of religion should study,
that they may discern on what side truth lies, and may bound it out to others,
now a well wrote System of Divinity may be of great use in this Inquiry,
both as a System may be considered as a history of all the controversies that
have arisen in the Christian Church, wherein they are all reduced to an narrow
compass, and as the strongest Arguments on both sides of a question are fairly
and impartially laid before us that we may judge accordingly. Whereas Authors
that write on any controverted subject, are very ready to misrepresent the senti-
ments and opinions of their Adversaries. Thus a writer on the Arminian side is apt
to charge the Calvinists with giving harsh and unworthy representations of Chri-
stianity, as if he were a harsh and stout being and full of angry passions and resent-
ment against the whole race of mankind, till Jesus Christ interposed and unde-
fined him favourably by his sacrifice and intercession, whereas the Calvinists doctrine
is that God out of his free goodwill and pleasure deems to send Jesus Christ into
our world, and to ~~accept~~ restore mankind to his favour and friendship on account
of his perfect obedience, death and intercession. Besides a man may be possessed
of a great deal of valuable knowledge, and yet be ignorant of some of the most
obvious things in Divinity, for want of reading a proper System of Theology,
where all the points of Divinity and even some of the minutest are treated at
full length.

X Collections of Sermons.
These papers are of
different kinds
Divinity -



Pictet's Theology, Book I.

Various Divisions have been given of Theology or Religion, by scholastic writers, the 1st they divide it into True and False. The True is just notions of God and his will, The False is the Theology of the Heathens and Mahometans. 2^d They divide it into the *apxetov* or natural religion, containing those relations mankind stand in to God and one another, and that knowledge of him which is innate in the human mind, and into the *ekxetov* or that knowledge of God and divine things which He communicates to his intelligent creatures. 3^d They divide Theology into that of Reason, that of vision, and that of revelation or what is called *Nadiv*.

4thly Theology is more fully divided into natural, and supernatural, or *Revealed* Natural Theology comprehends such notions of God as men may attain to by the exercise of their natural faculties. Revealed Theology comprehends what God in a supernatural manner reveals to mankind. . . . And 5thly there is another division given of Theology which it is of great importance to observe, and that is into absolute and comparative, absolute Theology is the knowledge of all things as they are revealed by God. Comparative Theology is our having considered the comparative value of doctrines and precepts when revealed to us by God, for some truths are far more important than others, and tho' all the precepts of God are obligatory, yet some of them are far more important than others. This distinction teaches us not to set too great a value on the means of religion, while we neglect the ends, and to prefer the duties of piety, charity, and beneficence, to those which are merely of a positive nature and which have nothing of moral obligation in them.

See Turretin's Theology
vol. 1st pages 4, 5.

discovers

Chap: 1st Concerning God's Existence.

Our Author begins with the most fundamental Article of all religion, the Existence of ~~God~~ ^{God}. In proving the Existence of God, it would be a more natural way first to prove some one particular Attribute as belonging to him, because the Idea of infinite perfection is very vague, and also very unmanageable by our narrow and contracted Capacities. It is by discerning certain means fitted and contrived to answer certain Ends; that we prove to ourselves the Wisdom of God, And tis from seeing the vast variety of these means and Ends that we come to prove his Almighty power; And tis from observing the Usefulness of these means and Ends that we prove his goodness, And in like manner we may know his other Perfections, And then by Induction we prove that all these Perfections belong to God, And thus come to form some small Idea of an infinitely perfect Being. It is much to be doubted if ever any number of men disbelieved the Existence of God. Or if ever there was in the world a thorough Atheist, who could disprove the Being of a God to the Satisfaction of his own mind, whatever objections he might adduce against it before others. The Atheist Endeavours to lay down the only pillar on which the mind of man can rest under all Distresses or afflictions of whatever kind. The Cause of Atheism seems to be a Swelling of mind, an affectation of singularity, and superiour knowledge to others, and especially the superstitious notions that some men and nations have found of a Deity, from whence they concluded that the world had better be without a God, than be governed by such a Being as these superstitious men represented him to be; It is necessary therefore that one form just and worthy notions of God And be able to support the belief of his Existence by Reasoning and Arguments. A late Writer maintains that the Existence of God may be learnt from A particular Sense or feeling in the mind, without any reasoning about it at all. To which it may be answered that indeed no long process of reasoning is necessary to know that from the evident Indications of Design that are in the world there must be a Designer, but then tis an operation or Act of reason to form these Conclusions. And tis to be nearly instantaneous unless it is an Act of our reasoning Faculty, as much as Ascribing to self-evident maxims (as that two and three make five, And that two things exactly equal to any thing, must be equally betwixt themselves) is an Act of the Intellect. Some men maintain that the mind of man, prior to Experience would not infer that designed Effects proved a designing Cause. But this does not seem so certain, for let us suppose a man born blind on first receiving his sight, should see a great number of beautiful & regular pictures and Statues. He would immediately conclude them to be the Effects of design, tho he had no prior Experience of this, for there is in the mind of man a principle whereby antecedent and previous to Experience he knows that such and such Effects are produced by a designing Cause.

The first Argument our Author uses to prove the Existence of Deity, is drawn from the manifold Instances of Design which appear in the world. And most of the other Arguments that he uses are only particular Instances of the first, And strengthen and confirm it. The natural Conscience accusing or excusing our Actions which is used as one proof for the Existence of Deity is also an Argument for a morall Providence Governing the world.

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of words from page
1. to 151.

As was observed the Strongest and most Convincing Arguments for the Existence of a Deity are those drawn from a Consideration of the manifold Instances of Design and Intention that are to be found in the Universe. For if the Human mind is naturally led to conclude Design and Intention from observing Beauty, order, Harmony and regularity, This certainly is natural to those that are in the least accustomed to Thought, and Contemplations. This indeed we don't conclude that a mind and Intelligence spring from that Beauty and order, but only that these are the Effects of mind and Intelligence. This when we observe the resemblance there is betwixt the different Species of animals, and also betwixt the several Equalls of each species, both in their externall and internall parts, the several Bones and Muscles of one Animall answering exactly to the same members in other Animals of the same species, from observing this and many other Instances of order and Harmony in the universe, the Human mind is naturally led to conclude a designing mind to be the Cause of that Beauty, order and regularity.

2^{dly} we naturally conclude design and intention, when we observe a remarkable uniformity of parts in the same Structure whether in the natural or Animal world, because one is certain that undesigning forces never can produce a remarkable uniformity.

And 3^{dly} when we observe the fitness and subserviency of a Structure to certain Ends and purposes, this naturally leads the human mind to conclude design and intention, it leads the mind to this Conclusion more naturally than the former Instances, even tho there should be no regularity or beauty in the Structure. This when we consider the Eye is so nicely fitted and adapted for the purpose of seeing, and the Ear for hearing, we naturally conclude that Design and Intention was the Cause of this fitness and Subserviency. This is the most generall and Convincing Argument to prove that there is a designing mind, And is sufficiently strong to answer all the objections that are adduced against the Existence of a Deity. Now we carefully to consider the Universe we should find that there is a close Connexion and dependance betwixt the several parts of it, which all hang like links of a Chain on each other, so that if one link was broke, the rest must miserably perish also, And this holds both in the natural and Animal world. Thus for Instance if one Species of animals were to be wholly destroyed, tho it were of the lowest Class what a loss would the rest sustain, for that Species of animals served for food to another species of animals, And thus again.

See 1st part. vol. 1st
Chap. 1st for Example
of it in the natural
world.

sewed for food to another higher species of Animals, which must die
for want of food if the lower species of animals were destroyed. That
we see if one link of this great Chain was broke, the whole must
perish with it, such a close dependancy have the severall parts of na-
ture on each other. And it is impossible this harmonious Connection
should have been the mere effect of matter in motion without the pre-
position of an designing Agent, for where there appear so evident design
and order, there we must conclude there is also a Contrivor. And tis
a contradiction in terms to acknowledge design and design without
at the same time acknowledging a designing mind.

The Atheists are abundantly sensible of this, and therefore they deny
that there are any design or designs in the universe, but they affirm
that all things were at first made by Chance, and that the uses for
which they served were found out afterwards; thus they say that the
eye was not originally made for seeing, nor the ear for hearing, but
that men applied these organs to the purposes of seeing and hearing
after having discovered that they served for these purposes.

But it may be answered that this supposition that things at first were
produced for no purposes but applied to certain uses afterwards, is extreme-
ly wild and extravagant, for let us suppose for instance that one of
our eyes had dropt into our heads by chance, and it is as many millions
to one that there should have been another eye in the other side of our
forehead so exactly answering it in situation figure and all its various
parts, And the same may be said of any other member of our bodies.
if we suppose them formed by blind chance.

The Atheists object that as it must be allowed the form in which the
world now is, is a possible form and as the matter of the world is from
eternity, and was from eternity in motion, therefore it is possible that
of itself it may have produced the world in the form in which it at present
exists, may say they it not only may but must have produced it since
chance by continuall tryalls and infinite changes must at last produce
what wisdom and design would have done at the first tryall.
This is what was strenuously insisted on by Epicurus and other atheists
of old.

But to this it may be answered that the whole argument stands on very
wild and extravagant suppositions, such is that matter is eternally,
that it was in motion from all eternity, that the particles of it did not
move at first in parallel lines, which would have prevented their ever
meeting, but in certain oblique directions by which they got mixed
with each other, and that after they met they were held together by a
certain quality to link them together, and make them cohere firmly
for five or six thousand years as the parts of the world have done.
Now all these suppositions may be disputed, and yet they must all be
allowed before the argument has any appearance of force. And what
gives it the greatest appearance of force is that the human mind is

See note on naturall
and revealed religion
page 19.

See note on nat. & revealed
religion p. 19. 27. 28.

See note on naturall
and revealed religion
pages 7. 8.

Dazzled and confounded by the great profusion, which is so unmanageable by our narrow capacities, And to make profusion the subject of our reasoning is absurd, as it is hard to determine in profusion what may and what may not be. It is therefore because the Atheists maintain that Chance might frame the world after profusion trials, that this argument appears not improbable at first sight to the human mind, but when the several particulars of it are tried and examined, the mind will reject it as the greatest absurdity, This for instance we can never suppose that Chance by a number of trials could ever form a piece of Gold into a Quinoy, with the Effigies of King George the second on one side, and the arms of Britain and this present year 1752 on the other side, And still more improbable it is to suppose that it should form ten thousand ^{such} Quinoys all exactly agreeing to each other. And for up we can never suppose that Chance by a number of trials should be able to produce a world such as ours, wherein variety, order, beauty, uniformity and regularity so so conspicuous appear in every part of it. so that I take away the term profusion, and the absurdity of this argument will immediately appear.

See my on nat. & revealed religion page 9. 10.

See my on nat. & revealed religion p. 282. 283. 284. 289. 290. 291.

3^dly The Atheists object that matter is endued with a certain undesigning Energy and power, which of itself produces what we ascribe to design and intention. Thus say they one finds that seeds of themselves naturally produce plants, And others may we not suppose the whole Earth to have been at first one whole Strata or bed of seeds, And that it produced all things by a natural process lodged in it. And they say farther that if we can conceive an all perfect deity exists without a cause, others may we not rather suppose that a much more imperfect thing should exist without any cause of its existence.

But to this it may be answered that when one observes ten thousand millions of instances of design and intention (as one may observe innumerable instances by carefully considering the universe) one must conclude that these are certainly the effects of mind and a cause, and not of blind undesigning force. Besides one naturally feels in ourselves a strong propensity to believe that there is intention and design in the world, which facts be denied, And it is certain we did not implant this principle in ourselves, it must therefore have sprung from some superior, wise designing Cause. There are likewise very different effects in the world all to be adjusted to one another, This for instance what but the greatest wisdom and a designing mind could have so nicely adjusted bodies at so immense a distance as the sun is from the bodies of Animals and vegetables, And could have placed him at such a commodious distance from our Earth, as that he should have so great an influence in warming and nourishing the bodies both of plants and Animals whereas had the sun been placed either nearer to our Earth, or at a greater distance from it (as might very possibly have been the case, had the world been produced by Chance) we must inevitably have been either scorched with heat or frozen with cold. And note is it that so regularly at a certain season of the year

See my on nat. & revealed religion p. 287. 288.

see also on nat. g.
revealed religion
p: 283. 284
the tropics of Cancer
& Capricorn

Shows the Course of the Sun or the Moon, when it has arrived to a certain point viz; the Tropickall Line, And as it were pull'd back that it cannot pass over them, And after it has returned back again a certain determinate space, ^{the equator} makes it revolve the same Course regularly every year, whereby we enjoy the various seasons of Spring and Autumn, Summer and Winter. Truly a Roman in his senses will ascribe such regular and wonderfull appearances to blind Undesigning Chance, And affirm that it directed the Sun to perform this regular and uniform Course. Nor can they be accounted for without acknowledging Infinite Wisdom, and directing Intelligence to be the Cause and Author of them.

It may be proper on this Argument to ask the Atheist, what greater proof of wisdom and Design they would have than these which the Universe presents to our view, which are as strong and satisfactory as any reasonable man can desire. The Evidence that there is for wisdom and Intelligence in the universe, is as great if not much greater, than the Evidence for many other things, which we have no scruple to believe, we have as great Evidence that there is Design and wisdom in the universe, as we have that there is mind and Intelligence in our friend whom we see and converse with. The Evidence is the same in both Cases for, as by his words and Actions that we conclude our friend to be possessor of Intelligence, And it is by observing the many Evident Instances of Design that are in the universe, that we infer that mind and Intelligence was the Cause and Author of them. The only difference is that what we see in our friend more nearly resembles what we feel in our own minds, And we are conscious from what passes within us that we ourselves are provided with mind and Intelligence. But this notwithstanding is not so strong as to counterbalance Ten thousand Evident Instances of Design and Intelligence which appear in the universe.

3^{thly} The Atheists object against this Argument from Design and Intention, That all things exist by an eternall necessity of nature.

But it may be answered that this cannot be the Case because necessity is always Uniform and without Variation, But in the world there is an infinite diversity of things both in the bodies of plants and animals in the Earth and in the Seas, And it would be a Contradiction in Terms to assert that things exist by an eternall necessity of nature and yet to say they are subject to Change. Therefore if all things be necessary, they must be still in the same form without any Variation, But this does not hold in fact either with respect to the bodies of animals or vegetables, which undergo a great many Changes. And.

4^{thly} The Atheists main aim in opposition to this Argument for the Existence of deity from Design and Intention evidently appearing in the universe, That there has existed an Infinite Series of Causes and Effects from all Eternity.

see also on nat. g.
revealed religion
p: 3233. 34

But it may be answered that this is asserted without any foundation for
we are sure from reason and experience that a finite series of cau-
ses and effects cannot exist without a first Cause, and the same argu-
ment being added here tho it confounds the mind yet does not at all alter
the matter. For if the lesser cannot exist without a first Cause much
less can the greater or infinite series of Causes exist without a first Cause.
Now even allowing this Argument were true yet Atheism would gain no-
thing by it for it is a certain maxim that the Cause must be at least as
perfect, if not more perfect than the Effect, for no being can communicate
to another what it has not itself. Now we are conscious of reason and
intelligence within us and therefore we would not make ourselves so reason-
and intelligence must certainly exist in the Cause which produces us in an
equal if not in a higher degree, and we are sure our Parents could not
be the sole and principal Cause of our production as they knew nothing
Concerning either the Structure of our Bodies, and far less of our minds.
There must therefore be mind and intelligence residing in some first Cause
superior to us. And if it existed at first it must also still exist.
And as it is plain that neither man or any other animal could exist
without an intelligent mind as the first Cause of their existence, so it
is as evident that the whole universe must have been produced by design and
intelligence as its author and Cause. Thus for instance the whole solar
system is so clearly and evidently connected in all its parts, the
bodies of animals are together, and therefore if they had an intelli-
gent Cause for their author so also had the solar system, so that
here we have got an intelligent and designing Cause or in other words
a God, as the author and creator both of all animals and of the so-
lar system. And we need not perplex ourselves in searching for a
train of uncertain causes ad infinitum. This objection therefore tho it
may serve Polytheism, yet can never be of any service to Atheism.
To conclude this Argument for the existence of deity from the innumerable
marks there are of design and intention in the universe. In opposition
to blind undesigning chance and matter in motion. It may be observed
that tho the vis inertia of matter is a thing acknowledged by Philoso-
phers yet as motion is not essential to matter it could never have
produced such a regular and beautiful universe, if it had not been acted
upon by a wise and intelligent mover.

pushing
Dear Bartley.

There are severall other Arguments adduced for proving the Existence of Deity, besides those mentioned by our Author; Among which one may instance for uncommon kind of Argument taken notice of by a late Author drawn from the Introduction of Ideas of Externall things into the Human mind, which he reckons a strong and at the same time a short and concise proof for the Existence of a Deity. He reasons after this manner, Any Idea can exist no where but in a mind. And it is certain says he we cannot receive Ideas in ourselves, but every one are quite passive in receiving them; therefore there must be some superior intelligent mind in whom these Ideas existed before, and who presented them to our minds. This is certainly a real proof and one of the shortest imaginable for the Existence of Deity, and it would be a strong Argument even tho there were no Externall world to prove to us the Existence of Deity from the manifest Instances of Design and Intention that are to be found in it.

Another Argument made use of by some to prove the Existence of Deity, is this. There are in fact says they many Instances of Design and Intention in the Universe. Now therefore in fact there is and must have been a Cause. Or in other words it is that which is commonly called an Argument a Priori, but whose fundamentall principle is really deduced from the Argument a Posteriori viz. something now exists therefore something has and must always have existed. The Athists themselves acknowledge this Conclusion, that nothing could begin to exist without some prior Cause of its Existence, and that this Cause is the thing which has always existed. But then the Question on which turn, and that who acknowledge the Existence of God split is what is this first Cause, The Athists thus maintain this first Cause is matter in motion or in other words the world which they maintain has existed from Eternity.

But to this it may be answered that the world is a very complex thing, when one mentions the world one means, matter, motion Design and Intelligence, and we sometimes call one, or all of these things together the world. now tis certain that the world as it now stands is not Eternal, since one sees several forms existing in matter every day. And we see new minds endued with Intelligence successively existing in our view; what then is the Cause of all these different forms in matter and mind? since tis impossible that matter can be the Cause of them for some of these forms discover Design and Intelligence and are therefore of a superior nature to dull and inactive matter. And we are sure that the imperfect cant be the Cause of the more perfect thing. The difficulty is therefore much greater on the side of Athism to account for minds and Intelligence than on the side of those who acknowledge a designing mind to have been the Cause of Intelligence and all things in the Universe.

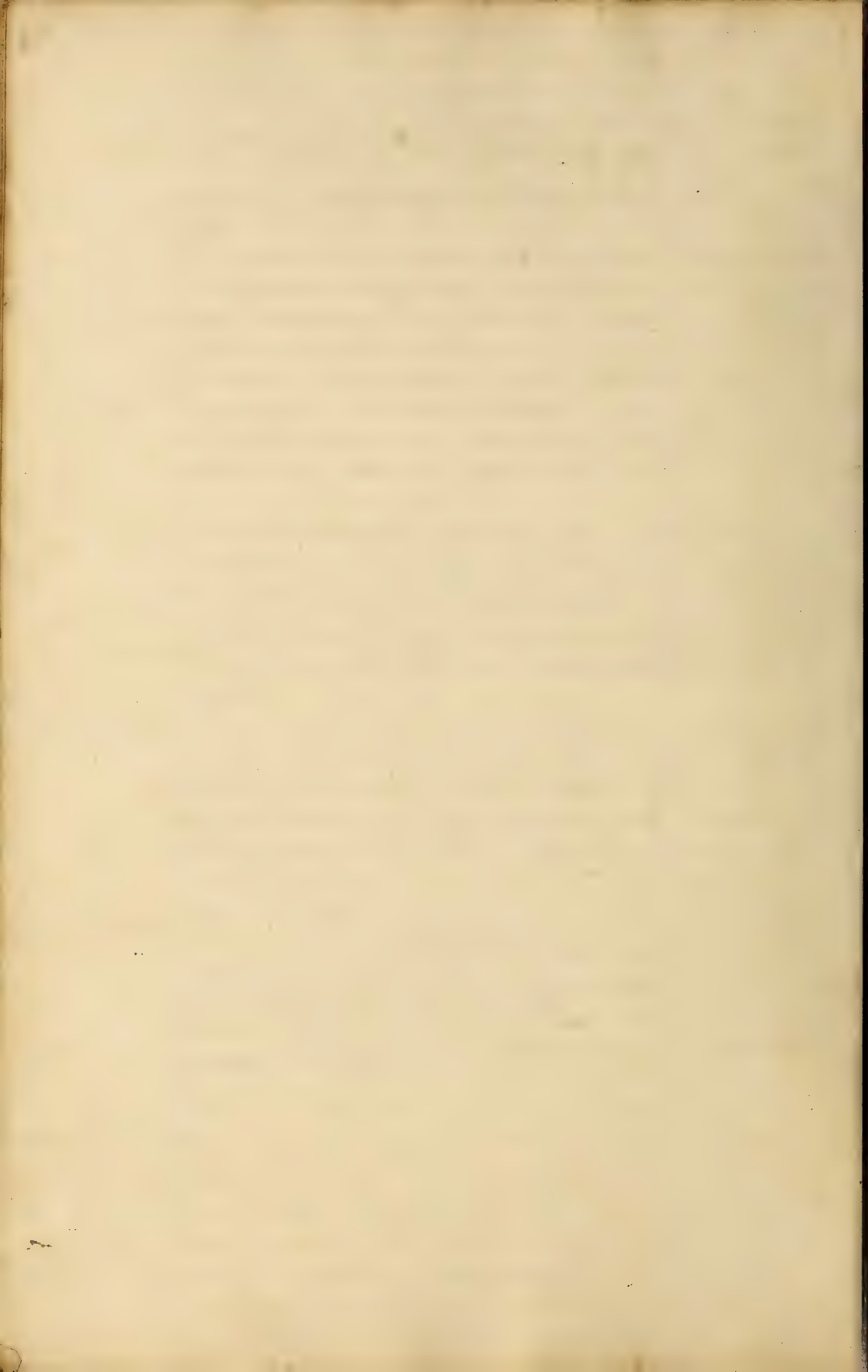
Our Author in treating of the Existence of God confines himself wholly to the Arguments a Posteriori, or those Arguments by which we endeavour to prove the Existence of Deity from considering the manifest Instances of Design which appear in the universe, from whence we rise to the first Cause of all. The other kind of Arguments used on this subject and which our Author takes no notice of are those a Priori, in which we prove a first Cause and then descend to Effects. The Arguments principally insisted on in this kind of proofs is drawn from the Idea which we have of infinite perfection, from whence they argue there must exist somewhere an infinitely perfect Being, as the object of this Idea. In the Arguments a Priori also we endeavour to find out some particular perfection in the first Cause as his omnipresence, and omniscience, and from these we infer his morall perfections also. The Attempt to demonstrate the Existence of Deity by a mathematical proof, viz. that from the Idea of an all perfect Being we can demonstrate all his perfections runs in this manner, say they we cannot form the Idea of an all perfect Being without Actually and actually Existence being included in the Idea. Since then we have the Idea of an all perfect Being in our mind, therefore the Deity or an all perfect Being actually exists. These Arguments tho they have been said is false to some Quakers, yet are bid very doubtfull and not at all conclusive, since it does not certainly appear that the human mind has any real Adequate Idea of Positive infinite and absolute perfection. It is only by separating and removing all Imperfection from any thing in our minds, that we arrive at some faint Idea of an all perfect Being. The common Distinction in Logick betwixt Abstract and Experimental propositions should be observed on this subject; An Abstract proposition implies only the minds assenting to the relation that exists betwixt any two Ideas it conceives, as the sides of a Triangle or the properties of a Circle, but we dont infer from thence that there is and must be any External Object corresponding to these Ideas in the mind; for we might conceive all the properties of these figures tho they had no real Existence without us. Experimental propositions again implies that we believe that there are real External Objects existing without us corresponding to these Ideas we conceive of them in our minds, as when we say the Sun exists, this is an Experimental proposition. All Arguments for the Existence of Deity a Priori are the same as Abstract Mathematicall propositions, thus tho we can form to ourselves the Idea of an Angel, it does not follow from thence that he certainly exists if we had no other proof for his Existence. Thus who maintain the force of this Arguments a Priori as a proof for the Existence of Deity argue further in support of it, that we have in our minds the Idea of infinite space and time, therefore some Being.

must always have existed in infinite space, and coexisting with infinite time. For since they when we think on infinite space and time, necessary existence is included in the very idea we form of them, there is a connection betwixt ideas and the existence of objects which are quite inseparable, and we can conceive the nonexistence of space and time, when we form any idea of them in our minds. But it may be answered that no doubt there is a considerable degree of force in this argument. Since the ideas we form of space and time involve their existence, but then there is no relation betwixt our ideas of space and time, and an intelligent being existing in infinite space, and coexisting with infinite time if indeed we could establish a just connection betwixt these ideas then this argument would be very strong and conclusive. But the strongest and most natural way of arguing on this subject is first to show that there is intelligence in the universe, and then to prove that this intelligent mind has always existed, which is really an argument a posteriori.

With regard to the arguments for the existence of deity a priori it may be observed in general, that they are not so conclusive as we would wish. For they require a very strict attention of mind to discern their force which is a thing the bulk of mankind have neither time nor ability for, and at best they don't bring along with them any solid and lasting conviction. They being calculated rather to silence and puzzle, than to convince the mind.

See Preliminary discourse, To conclude this subject it was observed before, that in all our enquiries we should consider the nature of that evidence which any subject will admit of, and not insist for mathematicall demonstration on every subject, as it is but very few subjects that admit of this kind of evidence. Thus for instance we cannot have mathematicall evidence for the immortality of the soul, tho we may have strong enough proof of another kind for this truth, yea tho we were in heaven we could not have mathematicall evidence for our future existence, tho we might have sufficient assurance from the promise of God, to satisfy and convince the mind of this important truth. Therefore since this is the case, we are not to expect mathematicall demonstration for the existence of deity, but rest satisfied with such evidence as the subject will admit.





Chap: 2. Concerning the naturall knowledge of God. —

There have been different opinions among men, and especially among Christians concerning the naturall knowledge we have of God. Socinus denies we have any naturall knowledge of God; but all his party, and I follow him in this opinion. He denies the knowledge we have of God ^{either} to a Traditionall knowledge derived from the first man, or to some revelations since that time. The arguments used by Socinus to prove that we have no naturall knowledge of God are thus following. It says He requires very elaborate disquisitions to establish the truth of the divine existence and Government, disquisitions drawn from the depths of reason and of naturall Philosophy, and therefore concludes He surely this knowledge of God cannot be, called naturall which requires such great labour and learning to arrive at it.

But to this it may be answered, 1st That tho this that He asserts would true it would not follow from thence that men could not arrive at a naturall knowledge of a deity, for the science of mathematics is naturall, and yet the knowledge of mathematics cannot be attained without deep and laborious researches.

2^{ly} The long and laborious inquiries that are used to prove the existence of a deity are intended in opposition to the subtle arguments adduced by the Atheists on this subject. And it is necessary for those that establish the divine existence to use the same subtle and metaphysicall arguments against the Atheists when answering their objections on this subject. But the strongest and most convincing proof for the existence of God are clear and obvious to every capacity at first reflection.

3^{ly} He argues that if our knowledge of God were naturall, we could not be said in scripture to attain to it by faith. —

But to this it may be answered, that a truth may be known by revelation, and we may assent to it because it is revealed, and our thus receiving it on the authority of the scriptures as a divine revelation is believing it by faith, but it does not follow from thence that we can have no knowledge of God and his perfections any other way than by revelation, no more than it can be said that because mathematics is taught us by masters, therefore no man found out the severall propositions of it at first, without being taught them by any person.

And 3rd Socinus Argues that we have no naturall knowledge of God,
because the scripture speaks of some persons that know not God.

But to this it may be answered that the scripture in these places speaks of
practical Atheism, or of those that did not live as if they believed a God.

Now the some depraved persons have denyed the existence of deity, & that do is not argue that we have no naturall knowledge of God, for some persons have denyed that there was any distinction betwixt morall good and evil, but we can't argue from thence that there is no faculty in man to distinguish

believe morall good and evil. Besides the scripture expressly asserts that
 we have a naturall knowledge of God. And the Apostle Paul says that the
 Gentiles were ^{to blame} in not acknowledging God, and glorifying him as God. —
 It may be observed in general that the Land of the Socinians in denying
 that we have any naturall knowledge of God, cannot be easily accounted
 for, since they generally magnify the power of reason even beyond its
 just bounds, and therefore they are inconsistent with themselves when they assert
 that we have no naturall knowledge of God. But they have been forced to this
 by following out some particular parts of their scheme, for Socinus denied
 that Jesus came into the world for any other purpose but to instruct men,
 and they deny that He came to offer himself a sacrifice for our sins.
 And therefore they are obliged to confine his whole office to that of teaching
 men the knowledge of God, the immortality of the soul, and a future state, &c.
 And in order to make his propheticall office of more importance, they are
 forced to assert that none of these truths were known before Jesus appa-
 -reance in the world. —

The other kind of knowledge of the deity mentioned by our Author is that which He calls required or that knowledge of God which we collect from his works.

All the Antient Legislators enforced the Laws they promulgated from a Con- sideration of God being the Ruler and Governour of the world. which shew- that they thought men had a naturall knowledge of God. in their minds. -

Chap: 3. concerning the supernaturall knowledge of God.

That revelation is useless and superfluous is a late and modern notion, and do not prevail among the Antients, who in this matter differed greatly from our modernists; for we find the Antients thought reason insufficient for all the purposes of human life, and complained greatly of their own ignorance, and we frequently find them also expressing their earnest desires of some higher and surer guide to instruct and direct them, as appears from severall passages in their writings.

The Legislators among the Antients were very sensible that they wanted authority of themselves to support the laws and constitutions they constituted both civil and sacred. And not only the Legislators but even their greatest Philosophers were very far from thinking a revelation from

vide Plato's Phaedon.

Deity would be useless and superfluous, as is plain from some of their writings. The Philosophers saw clearly the want of a revelation not only with respect to the truths and doctrines of naturall religion but also to guide them in these.

vide Plato's Alibiadis.

The necessity of revelation is also confirmed by the fact that there was in reality a general propensity in the heathen world to believe that revelations had been made to them by particular beings, which notion must have arisen from some tradition concerning a general revelation from Deity, which they had received from their forefathers. And it is observable that they imagined these revelations were always delivered to them by some special vicaral Deities belonging to their particularity, and not from the supreme Deity, to suppose which would have endangered their Polytheism which was a capital article of their religion. . . . when it is said that an eternall revelation is necessary, we must distinguish betwixt absolute necessity or that necessity which admits of no exception. and that necessity which is limited, as when a thing is for the most part necessary or in general when it is usefull and expedient.

To give an instance or two of these different kinds of necessity. It is necessary to the happiness of ^{some} of creatures as men who are capable of looking forward into futurity that they have some knowledge of God and of his wisdom and goodness.

It is necessary to support their minds under the troubles of life and fears of death. This is necessary to the comfort and happiness of mankind in the absolute sense of the word necessary, but there is not the same absolute necessity for the way and manner by which men should arrive at this knowledge. of the Deity, whether by innate knowledge, by tradition or by revelation. If mankind are rightly created, it must be agreed that God is willing to impart to them on proper conditions, to prevent them from wandering

into despair on account of the misery of their condition, but there is not the same necessity for the manner in which this assurance should be made to them. Now no man ever maintained the necessity of an external revelation from deity in the absolute sense of the word. And we see this is declared in the Confession of Faith the Standard of our Church. . .

The necessity of a revelation appears likewise from this general consideration, that supposing man had to be in a corrupted and degenerated state, as is in fact the case, it was very necessary and expedient for God to propose by an external revelation because corruption and ignorance is of a progressive nature, and sinks rational beings deeper into guilt and its consequent misery. And therefore men by their own efforts could never have recovered themselves from this state; considering it in this light, we see that a revelation is not only important and expedient, but that it is also necessary in the wise plan of divine providence that an external revelation from deity should be made to men. . .

Aside these general considerations to show the necessity of a revelation from deity in the present state of mankind, there are several other particular reasons mentioned by our author. As

1st That our natural knowledge of God is very confused and imperfect, as appears from the dark and confused notions even the heathen philosophers had of the divine nature and perfections, for even the thinking and inquisitive men of antiquity among the heathens had not such just and uniform notions of God, as generally prevail now among all ranks of men in the Christian world. Natural reason did not in fact lead men to just and uniform notions of God. And therefore a revelation giving men just and worthy notions of God and his perfections must be highly necessary and expedient.

2^{dy} Because natural reason alone is far insufficient to direct men as to the proper and acceptable method of worshipping God. As a proof of which we need but look into the religion of the heathen world, where we shall find the worship they paid to God to be very low and superstitious, unworthy of reasonable creatures to offer to the supreme being. And therefore a revelation to instruct men in this point must be very useful and necessary. . .

3^{dy} The imperfection of natural reason and the necessity of revelation appears from this that the sight of nature is far insufficient to give men solid consolation on view the facts of death, which is plain from this that the best philosophers among the heathen expressed great uncertainty and doubt concerning a future state. The natural arguments for the immortality of the soul are not so full and convincing to every mind, nor do they satisfy the philosophers of old, who wished for some more positive evidence to assure them more certainly of this important truth. But the Christian religion has given men very satisfactory evidence for the souls immortality and a future state viz. The evidence of testimony, the testimony of Jesus, who existed in the visible state and therefore was perfectly qualified for assuring us of the truth of it, and therefore life and immortality are said to be brought to light by the gospel. . .

And 4thly, The Imperfection of the light of nature and necessity of a revelation appears from this, that naturall reason is incapable to remove Terrors of Conscience arising from a sense of guilt. The minds of men have a strong sense of guilt which no repentance can fully remove. For it is a received maxim that few are good, conduct will not atone for past faults. And the mankind in all ages seem to have had some notion of the divine placability to repenting sinners, as is plain from their sacrificing to him, yet it does not follow that tho the deity be placable, yet that he will and must entirely forgive men their sins. nor have we any certain reason from whence we can conclude we shall be entirely freed from suffering in a future state for our past offences. we must always distinguish betwixt a penitent sinner, and a perfectly innocent person, the light of nature teaches us that if God be good he will not expose an innocent creature to punishment, but it does not follow from the most perfect notions we have of the justice and goodness of the divine nature and Government that a wicked, penitent sinner should be treated in the same manner with a perfectly innocent creature. And therefore there is question of a divine revelation to assure us what will be the fate of a guilty penitent (which is a creature of a mixed character) in the future periods of the divine Government.

There is another question proposed on this subject of the truths of naturall religion, as the being of a God, the immortality of the soul and a future state, the knowledge of which things in fact obtained very early in the world. It is questioned whether the knowledge of these truths is to be ascribed to revelation, or to reasoning concerning them? — To which it may be answered, 1st That there is no mention in all antient history that the system of naturall religion was reasoned out by men but it is rather probable that they were discovered by an originall revelation to the first man, or by a tradition derived from that originall revelation which seems plain from history both sacred and common.

2^{ly} we have many express declarations from some of the best ^{and} earliest of the heathen Philosophers, as Plato, and Pythagoras and several others that they did not find out the truths of religion by reasoning on them, but that they received their knowledge of these truths from their ancestors who probably had them by tradition from the originall revelation, Aristotle was the first among the philosophers who disclaimed traditionall knowledge, and reasoned on these truths of religion. And

3^{ly} it may be answered that the bible considered only as a common history of facts, assures us that in the early ages of the world several revelations were made by God to men.

And all and other writers on the deistical side deny the imperfection of mans naturall knowledge, And asist that by the use of their naturall faculties they can discover all the truths concerning God, and religion, And all the rules necessary for the Government of their lives.

But to this it may be answered, that it can't easily be determined, how far naturall reason will carry us in our search after divine truths. And taking the world as it is and even allowing that reason improved to its highest pitch could discover all necessary divine truths, yet not one man among a thousand would have discovered divine truths and all necessary rules of life by the mere exercise of naturall reason. no more than it can be said because some men have investigated mathematicall propositions by the exercise of their naturall powers, therefore they are equally plain and easy to persons of low capacity. It is equally absurd to say that mankind in generall could find out the great truths of morality and religion without a revelation; even tho' these truths were discoverable by reason improved to its highest pitch, and we find in fact that men solely by the exercise of naturall reason have not obtained to any clear notions abt. these truths, as is too plain from the most superficial view of the state of the heathen world. The deity has indeed implanted in men a conscience by which they may discover the great lines of their duty. but conscience alone will not find out some of the more excellent and sublimer duties, as forgiveness of injuries, Humility, meekness, and that it is our duty to check vicious passions in the heart as well as to restrain vice in our lives. These things tho' they are obvious to those acquainted with them by revelation yet men could not discover them at first by naturall reason alone. The proper Question here is not how far reason improved to its utmost pitch would carry us in our search after divine truths, but the Question turns on a fact, how far in fact naturall reason has gone to discover to men these truths, and the necessary duties of life.

see Chandler on miracles p. 63. 66. 67. 68. 69. 70.
 Rom: 1. 21. 22. 23. 24. in some of his Epistles considered him merely as a bare history, and the circumstances in which he wrote confirm the truth of his relations. for his Epistles were directed to those that had been heathens before, and who could easily have convicted him of falsehood had there been any. The account given by the apostle Paul concerning the deplorable state of the heathen world is confirmed by some of their own writers both philosophers and historians, who exclaim against the corruptions that prevailed in the world at that time, and especially in their religious assemblies and festivals, as their Floralia and Bacchanaliae. Human sacrifices prevailed also among several of the heathen nations. And we see from history that some of the polices among them obtained the people at their publick shows with gladiators fighting in which thus made sport of mens lives. The bad effects of which on mens minds, and the notion of by some of their wisest philosophers.

vide Plutarch de libris educationis. -
 vide Cicero de nat. deorum
 vide Suetonius Hist.

see Seneca's morales

Plato in *Republic*...

vide *Dionysius Halicarnassensis* on mens minds, and the historians have the same observe of the Greek

see Herodotus hist.

The Heathens were also very much corrupted with regard to their mythology which was very ridiculous and absurd, which some of the wisest of them seemed sensible of, Thus we find Plato in one of his dialogues for *Protagoras* Socrates as complaining of the bad effects their false notions of the Gods

gives to be observed here, that the writings of the best heathen Philosophers some of which were very sublime and excellent, were by no means the Creed and Standard of the Heathen world, but the mythology of their Priests and fables of the Poets was their Creed which they followed, but no provision was made for instructing the vulgar in moral and divine truths.

see also St. Chrysostom's *Homily* in opposition to other Gods, as is owned by Justin Martyr and Irenaeus. *Homily* vol. 2 p. 363.

The gross Idolatry and Polytheism that prevailed among the Heathens was always accompanied with the practices of the worst and basest vices. Some of their writers acknowledge no less than three hundred Jupiters, who indeed some of the wisest among them acknowledged ~~the~~ Supreme God, but tho they acknowledged one Supreme God yet they paid all their worship to fables and false deities without respect to the supreme deity. The greatest part of their deities were more heathenish or worse. They were things of vicious and immoral characters, for they made deities of the filthiest and lowest of the passions of the mind, and wither these deities were more imaginary yet the notions they conceived of them tended naturally to corrupt the minds of their worshippers as is acknowledged by Pagan as well as Christian writers.

And allowing that the Heathens had retained any just and worthy notions of the one Supreme God, yet the bad effects of these notions were spoiled by the worship they paid to other corrupt deities, on whom their whole attention was fixed, but it does not even appear that they had any just and correct notions of the one true God. This plurality of deities which the heathens believed must also have tended to destroy their notions of the unity of a providence in the Government of the Universe.

These and many other things might be adduced in support of the argument for the necessity of revelation drawn from fact, which should always have the strongest effect on the human mind.

What has been said above respects only the truths of natural religion as promulgated by revelation or considers revelation only as a promulgation of the law of nature. And even in this case it appears to be very necessary for mankind. But then if we consider revelation as discovering important truths that could not be known by the light of nature, such as revealing mysteries in religion and instructing us in some religious duties necessary in the divine worship &c. This is a strong argument for the necessity of a revelation.

Rom 11th 25. 26.

1 Tim: 3. 16.

The word mystery is taken in different senses in the New Testament; sometimes it signifies a truth or fact unknown before, but which is very plain and easily understood when discovered. Thus God's rejecting the Jews and calling the Gentiles is called a mystery, not being known in old Testament times, but was clearly revealed and understood under the Gospel dispensation. At other times the word mystery signifies something which the human understanding cannot comprehend; thus the whole of Godliness is called a mystery, and in this sense of the word there are also many mysteries in natural religion and philosophy, such as the manner of the divine omnipresence, the Union of soul and body, &c. which and many other things are above the reach of the human mind to comprehend. The Incarnation of Jesus and other truths relating to his person, character and suffering, are mysteries in revelation; and the revealing of these truths is of great importance to mankind in their present state, to correct their minds under a sense of guilt, and lead them to the practice of virtue and good neq. for natural and revealed religion agree exactly in the end's they have in view, which is principally to make men wiser and better, and more meet for the enjoyment of God in Heaven.

Chapth 5th concerning the word of God.

in this vol. 1st of mem.
conclusions.

Our Author in this Chapter Assigns some reasons why God was pleased to order that the revelations he made to men should be committed to writing. . . .
The Quakers deny the necessity of an Internall revelation, and especially the necessity of this revelation's being committed to writing, And they assert the sufficiency of an Internall light, or what we call Conscience which they substitute in place of revelation, and maintain that it is sufficient for all its purposes. But it may be answered to this in generall that this Internall light is frequently darkned and obscured through passion and Inward . . .
And therefore an Internall revelation must be highly necessary, And the committing that revelation to writing must be highly expedient to preserve it pure and uncorrupt which could not have been easily done had it depended on uncertain human tradition. . . .

Chap: 5th Concerning the Authenticity of the Books of Scripture.

The proper Questions to be considered on this subject is what books have been held as sacred and divine by those persons who had the best opportunities of judging what were sacred books? And that these books we call Canonically, were wrote by those persons whose names they bear? which Question turns solely on a Historical fact, and which if it can be proved will be a strong presumption in their favour that they are divine.

1st We may consider the Authenticity of the books of the Old Testament, which are reckoned by some to be 22 in number, by others 24, others make them 27, and others 39, as we at present reckon their number to be, but there is no special difference in these calculations, for its only the separating some books which others join, or joining some that in the present enumeration of them are divided that occasions this difference.

Our Christians received the books of the Old Testament from the Jewish Church, and so to convince us that they were esteemed sacred by the Jews we have,

see Joseph: contra Apionem

1st The Testimony of Josephus, who expressly distinguishes betwixt the sacred books of the Old Testament, and those which are reckoned apocryphal. He says the sacred books of the Jews were all wrote, and their Canon finished before the time of Antiochus or a little after the Babylonish Captivity.

2^{ly} Another Argument for the Canonickness of the books of the Old Testament is drawn from the Septuagint Translation, for the Edition of Ptolemy Philadelphus was only 70 Translated the books esteemed sacred by the Jews, and we find they only are translated in that work.

3^{ly} They were held sacred by the Jews in our Saviours time, and he who was so ready to reprehend the Pharisees would certainly have done it, had there been any false or spurious books to the sacred.

4^{thly} They were read in the publick Synagogues of the Jews, as is plain from several places both in the Evangelists and Acts of the Apostles; And we are assured they had been thus read since their return from the Babylonish Captivity.

And 5^{thly} Another proof of the Authenticity of the Old Testament books is, that the first Christians followed the Jewish Canon. As to the books of the Old Testament. Melito Bishop of Sardis who lived in the second Century is the first who gives us a Catalogue of them, in which he reckons the same number with the Jews, Origen also gives us a like Catalogue of them, and so do the Councils of Sardica which was the first Council that fixed the Canon of the Old Testament.

The Church of Rome would admit severall Apocryphall book's into the sacred Canon which was first done by the Council of Carthage in the year 397. but there is no reason why other Christians should follow their example in this.

The next question on this subject is when the books of the old Testament were admitted into the Jewish Canon, And who Completed their Canon, To which it may be answered 1st That it is not easy to fix the precise time in which the Jewish Canon was settled. but it appears from scripture that the five books of Moses or at least the book of Deuteronomy which is a Compend of his law, were Collected in a special time for such houses Book of after his death and laid carefully up by the side of the Ark. And these books were the first Canon of the Jews.

2^d No other books seem to have been added to the Jewish Canon till after the separation of the ten Tribes, for at their separation they took with them a Copy of all the books that were held sacred at that time and we find that the Samaritans admit no other books into their Canon but the five books of Moses, which is an Argument that no other but them were received into the Jewish Canon when the ten Tribes separated from the other two Tribes.

Ezra was the person who Collected all the inspired books of the old Testament into one volume after the Jews returned from the Captivity, And we have the most of them mentioned in the Apocryphall book Ecclesiasticus, and we find from refers to this Canon of Ezra as Consisting of none but sacred Books. Nechemia assisted Ezra in this matter and added his own book to the Canon which tho' it be placed after the historicall books before the Psalms and Prophets yet is the last book of the old Testament in order of time.

The Samaritan Pentateuch was not known among Christians till about 100 years ago, The famous Scaliger was the means of its being brought to Europe by hinting where it was to be found. And Archbishop Usher procured five or six Copies of it from Syria. The Samaritan and Hebrew Pentateuchs differ only in the form of the Letters. The Samaritan being the old Hebrew, And our present Hebrew the old Chaldaick Letters.

The Jews divide the sacred writings into three kinds. The Law, The Prophets, and the Hagiographickall books, by which distinction they Considered them as inspired in different degrees, for which they seem to have some foundation in scripture. The Law of Moses according to them was the highest degree of inspiration, The Prophets are the second, and the Hagiographickall writings are the third, and lowest degree of inspiration. And indeed it seems a point in scripture that Moses had the highest degree of inspiration, when it is said that there arose not a Prophet like unto Moses whom the Lord knew face to face, And the superiority of it is further declared in Another passage, where it is said that God spake to Moses mouth to mouth and not in dreams and visions as he did to the other Prophets. And it is unreasonable to suppose that God should bestow different degrees of illumination on the inspired writers, as that He should bestow different degrees of genius and understanding on other men.

See Statthouses Code of divinity p. 15. 16.

Heb. 1. 1.

Deut. 34. 10, 11.

Num. 12. 3. 6, 7, 8.

There is a Question Propos'd here for what sense had Moses the highest degree of inspiration? The Jewish Doctors they assert that Moses might be said to have the highest degree of inspiration bestowed on him in the following respects.

Amos 1. 1. on prophesie.
page 190.

Num: 12. 6.

Exod. 33. 11.

Acts: 7. 53.
Gal: 3. 19

1^{ly} The revelations Moses had were made to him without the mediation of Angels, which they found on that passage where the Lord said to speak to Moses face to face as a man speaketh to his friend, and that the other Prophets received their revelations by the mediation of Angels. But this Argument does not seem so well founded since it is said in the New Testament that the Law came by the disposition of Angels.

2^{ly} The Prophets were struck with amazement when under immediate inspiration, but Moses at that time was calm, and unmoved and felt no disturbance or astonishment.

3^{thly} Moses had access to the oracle at all times, but the other Prophets had access to it only at a particular time and in certain periods, for illumination. And 4^{thly} they add that all the revelations that Moses was favoured with, were made directly to his intellect and that the fancy and imagination seem to have had nothing to do in them; but that the revelations the other prophets enjoyed seem to have been made to their fancy and imagination for they speak in a dark and metaphoricall way, but Moses style is plain and simple, a style in which all laws are and should be delivered. So much for the Gradus Mosaisis inspiration, and these are the Arguments adduced by the Jewish Doctors to show that it excelled all other degrees of inspiration.

The 2^d Degree of inspiration mentioned by the Jews, is the Gradus Propheticus, which was communicated either by Dreams or Visions; when it was communicated in a dream, then a voice was heard, but when by a vision, some representation was made to the fancy and imagination.

There are three kinds of this inspiration according to the Jewish Doctors. The 1st and lowest Degree was that in which the imagination chiefly prevailed, and the Prophets understanding did not discern the full meaning and intent of what was set before his imagination. There are severall instances of this kind to be found in Ezekiel, Daniel & Achab, who do not seem at first to have comprehended the visions that were presented to their imagination and which therefore are afterwards explained to them.

The 2^d Degree of this inspiration was when both the understanding and imagination of the Prophet were employed in receiving it.

The 3^d and best kind of this inspiration according to the Jewish Doctors was when the understanding was predominant, and the Prophet clearly understood the design of the visions that were set before his imagination.

Dani: 8th 2. 18. 17.

The 3^d And last degree of inspiration according to the Jews is the Revelation
or Stagiographica degree which is reckoned lower than any of the two former.
Under this kind are included the Psalms the book of Job and Solomon's works.
Maimonides a learned Jewish Rabbi who lived about the 10th Century gives us the
account of the Stagiographica inspiration, that when the persons were under
it they felt a divine impulse exciting them to write Psalms and Hymns in
a sublime and exalted strain which they could not do at other times ¹³⁰⁸ ²² when
this divine influence.

See Plato's Jo. Plato in some of his dialogues and some other Heathen writers give us an acc-
count of a kind of inspiration much of the same nature with this.

The Jewish Doctors add that the mind or faculties of the persons when under
this divine influence were always in a peaceful and serene state, not under
such motions of mind as the prophets felt when under inspiration, and
that this influence of the spirit raised them to sublime and elevated strains of
devotion, and that this divine impulse came upon them suddenly. —
This is the account the Jews give of the different degrees of inspiration
that are to be found in the sacred writings.

It may here be asked when this division of the several kinds of inspiration
first began?

To which it may be answered that it is impossible to determine the precise
time when this division of them began, we find indeed that Maimonides
and other Jewish writers give this division of them in the Tenth Century.
but it must have prevailed long before this time and even before Christianity.
14, since we find our blessed Saviour and Josephus and Philo two Jewish
Historians divide the sacred writings into the Law the Prophets and the
Psalms.

Some of the later Jews deny Daniel a place among the Prophets, and put him
subt of Schifra among the Stagiographica writings, but this was not approved of by others
and to follow the view of greater credit, as Origen Aquila and several others, the reasons the
Jews assign for refusing Daniel a place among the Prophets, are 1st Because
he lived out of the Holy Land, where they thought it necessary a prophet should
live; but Daniel was brought up and lived in Chaldeea, And 2^d Because he was
brought up and lived at the Court of a Prince which they thought no prophet
should do. but these reasons are by no means sufficient to overturn the evidence
that Daniel was a Prophet. The true reason of their conduct is that in his book
we find the most express predictions concerning the Messiah and the exact time
of his appearance. which provoked the later Jews against him.

The Jews believe there was a 4th kind of Prophecy besides the three former mentioned,
which took place when inspiration ceased in the Jewish Church, which consist-
ed in an audible voice from Heaven. but there is no evidence that any such
thing prevailed from the finishing of the Canon of the Old Testament till our
Saviour's time when inspiration again revived.

The Jews were of opinion that certain good dispositions of mind were neces-
sary previous to the spirit of Prophecy such as Piety, purity of heart, cheer-
fulness and sincerity, &c, because they thought the spirit of God would not reside

in an impure corrupted heart, or in a mind perplexed with gloom and melancholy. And in this way they explain some of David's Psalms. As when he foretells God to restore to him the joy of his salvation, and then would He teach transgressors his ways, they think that the spirit of God had removed from him on account of his crime in the matter of Uriah, and that He prays God would give him composure and serenity of mind to fit him for again receiving divine illuminations. Musick was also used among the Jews to remove melancholy, and compose the mind to receive the spirit of Prophecy. To the same purpose they had also what were called schools of the Prophets in different parts of Judea. Concerning which schools of the Prophets it may be observed. —

1st That there were severall of these schools of the Prophets among the Jews. But we are not from thence to imagine that all that were trained up at these schools were Prophets in the strictest sense of the word, which is preaching of future events, but only that they were employed in spirituall and divine exercises to prepare some of them for receiving the spirit of Prophecy in the highest sense. And.

2^{dy} That these schools had a Head Prophet or Master set over them to teach and instruct them, who is sometimes in scripture called their father, and the scholars are called his sons.

There were severall of these schools of the prophets established in Judea in later times. As at Jericho, Bethel, Gidgall, where we find Elisha the Prophet was set over them as head master. we see from scripture that there was another of them at Jerusalem, and probably there were many more of them through Judea.

The greatest part of those on whom God bestowed the spirit of Prophecy in an extraordinary manner to enable them to foretell future events, were probably trained up in these schools of the Prophets, but this was not always the case for the Prophet Amos and probably some others were called to Prophecy without having ever been at these schools of the Prophets.

It may here be inquired what was the principall employment of those who were trained up at these schools of the Prophets, since it appears that foretelling future events was not their sole business, and granted only to some few extraordinary Prophets.?

To which it may be answered that the ordinary Prophets had a quite different employment from the priests, who took care of the externall Ceremonies of religion that they were performed agreeable to the law: but the Prophets were concerned about the internals of religion. The office of the Priests was confined to externall institutions of religion, that of the Prophets to explaining the principles of religion and morality. so that teaching religion to the people seems to have been the principall business of the ordinary Prophets. These schools of the Prophets continued till the Captivity, and then Synagogues were instituted in their room. —

2 Kings 2. 15.
2 Kings 6. 1, 5.

2 Kings 22. 14.

Amos. 1. 1.

Prophecy is also used in this lowest sense. of the word for teaching religion in the new Testament.

There seems also to have been various kinds of Prophecy under the new Testament dispensation, in the time of Jesus and his apostles. Thus it is said that some of them had the word of wisdom, which seems to have been the highest degree of it, and like the gradus moralius in the old Testament. Others are said to have had the spirit of revelation, others the gift of teaching, others the gift of healing, others the gift of working miracles and others the gift of Prophecy, but at this distant time, and for want of proper helps, it is impossible to determine what was the difference betwixt all these degrees of Prophecy.

The first five books of scripture or what is called the Pentateuch are generally allowed to have been wrote by Moses. Abernethy a ~~late~~ Jew thought otherwise indeed, and his opinion is followed by Hobbs and Spinoza. Father Simon also in his Criticall history of the old Testament denies that the Pentateuch was wrote by Moses. He says that the Publick Scribes who lived at that time were the Authors of the Historiicall parts of it, And only the harmoniicall Law contained in it was wrote by Moses.

To which it may be answered that Father Simon can give no evidence for what he here asserts, either that these publick Scribes existed so early as Moses time (of which the history gives no account) or that they wrote these books which bear his name. Besides Express Texts of scripture ascribe the Law to Moses, And the new Testament cites even the Historiicall parts of these books as the works of Moses, Thus it is recorded of our Saviour that

beginning at Moses and all the prophets he expounded to his disciples the scriptures. The Testimony of Ancient Authors both Jewish and profane confirm the scripture in this particular. The Samaritans also ascribe the Pentateuch to Moses. In which they are followed by the Septuagint Translators.

Father Simon argues that Moses was not the author of the Pentateuch. From some passages in these first five books, As when Moses says that he wrote them beyond Jordan, when it is certain that he never was allowed to pass Jordan.

But it may be answered that it is allowed by the best Critics that the original word for beyond Jordan, should be understood more properly on this side of Jordan.

2^{ly} He objects that the author of the Pentateuch speaks of Moses in the third person, And makes Incomiums on him as that no Prophet like unto him arose in Israel, neither of which says he Moses would have done had he been the Author of it.

But it may be answered that this manner of speaking of ones self in the third person is very common when the writer is both Actor and Historian, and we find Caesar does it in his Commentaries. And as for the other part of the objection, it was but grateful in Moses that he should

Exod. 24. 4.

Luke: 24. 27.

mention the favour he had received from God; besides it is generally allowed that the last Chapter of Deuteronomy wherein that Incornium is bestowed on Moses was added either by his Successour Joshua, or by Ezra when he compiled the Canon of the Old Testament.

Gen: 12. 6.

3^{ly} He objects from that passage where Moses writing of Abraham says the Canaanite was then in the Land, or as it should be rendered were banished the Land, from whence he argues the Pentateuch or at least this part of it could not have been wrote till after the Jews were fully settled in Canaan which was not till David's day, long after the time of Moses.

But it may be answered that Moses might mention this to show the Israelites that the very same People dwelt in the Land of Canaan in Abraham's time & that it intimated it in the time of Moses conducting the Israelites. And therefore it was very reasonable for him to take notice of it. Besides it is thought that such things as these were inserted by other persons of Aeneas for illustrating the history.

Gen: 12. 14. D
Gen: 18. 18 & 23. 19

4^{thly} He objects that some modern names of Cities are to be found in the Pentateuch which were not known at ^{the} time of Moses as the names of Dan and Hebron &c. which were not so named till the times of the Judges. But to this it may be answered that the very probable the names of these places might be changed by some later person from their names which Moses had formerly given them in order to make the history more intelligible to those who knew these places by their modern names.

Gen: 36. 9. 19. 31.

And 5^{thly} Father Simon objects that Moses was not the author of the Pentateuch, because several things are spoken of in it which did not happen till after Moses' death, This he gives us a large Catalogue of Dukes and Kings that reigned over Edom for many generations, & adds that these Kings reigned over the Land of Edom before there reigned any King in Israel, From whence he infers that if Moses had been the author of this book he could have lived after the Israelites had a King.

see Anon's acc. hist.
vol 2. page 173.
note P.

But to this it may be answered that in all probability there might, and it appears from Scripture that there were Kings in Edom long before there was any King in Israel which were by no means the first Kings in the world, and therefore Moses might give us a Catalogue of Dukes and Kings which reigned in Edom before his time for the Dukes were of an inferior order to the Kings and therefore they might be both contemporary.

With regard to the Propheticall books of the Old Testament it is to be observed that they are distinguished into the Prior and later Prophets. The Prior Prophets include the books of Moses and all the rest to the first book of Kings which with some other books that follow we call historicall books, the one acknowledge they were all wrote by divinely inspired persons.

The next in order are the Hagiographicall books among which

the modern Jews place the Prophet Daniel, but there is no just reason for
their doing this since we find our blessed Saviour and Josephus the Jewish
historian and several others whose credit is superior to their tradition
Daniel not only as a Prophet, but as a great Prophet.

The books of the later Prophets which include Isaiah and all the follow-
ing books of the old Testament were all wrote by the persons whose names
they bear, they took up about the space of 300 years. They are divided
also into the greater and lesser Prophets. The twelve lesser Prophets
are sometimes reckoned but one volume or book of Scriptures. —

The Authenticity of Isaiah, Jeremiah and Ezekiel among the larger
Prophets has been generally allowed, but the Authenticity and divine
Authority of the book of Daniel has been questioned by Porphyry and
Celsus of old, And by Collins And other later Enemies to Christianity.

Matth 23. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
1st of Sackfield and
Collins Lit. Thru
from p. 107 to 120.
2d from p. 158 to 176. And Authenticity of this book, Celsus maintained Against its Authen-
ticity that the book of Daniel was wrote by a later Jew in the time
of Antiochus Epiphanes and after the events predicted in it had happened
because he says it is so clear and plain that it looks rather like a
history of past transactions than a prediction of future events. —

Collins Grounds
p. 14. 112.
Chadwick and
Collins p. 294. 298. 299.
1st of Sackfield and
Collins Lit. Thru
from page 72 to 80.
But to this it may be answered. That it is worth while to observe the
inconsistency of the Deists, for sometimes they argue Against Prophecies
as being dark and obscure, and consequently of no authority and good for
nothing, At other times when Prophecies are clear and plain they deny it
to be a prophecy, and call it a history of past facts turning things in
this manner as best serves their own purpose. — I shall allow that
Daniel lived in the time of Antiochus Epiphanes yet there are many
later prophecies in his book of other events since that time which have
been exactly Accomplished. —

Besides the New Testament considers Daniel as the most distinguish-
ed of all the Prophets, And accordingly we find some Phrases in the
Prophet Daniel, and which occur in no other book of the old Testa-
ment are adopted in the New. Thus Daniel speaks in his book of the
son of man and we find Jesus always called by that title in the New
Testament. And the notable mention of the Kingdom of God, which
Phrase is frequently used in the New Testament to signify the Gos-
pel dispensation.

Collins Lit. Thru
vol. 2 p. 148.
1st of Sackfield and
Collins Lit. Thru
from p. 64 to 72.
It is objected Against the Authenticity of Daniel that it is not translated
into Greek with the rest of the old Testament books, in the Septuagint Transla-
tion.
But it may be answered that this is denied by those who had the best

probability of being acquainted with this matter ~~as~~ from and origin.
It is objected that Daniel is not mentioned in the Catalogue which is given
Eccles. Chap. 29 of the Prophets in the Apocryphall book Ecclesiasticus.
But it may be answered that the omniscient Jeremiah and several others
of the Prophets, as well as Daniel and therefore this is no just objection.

It is objected that there are no Paraphrases of the Book of Daniel,
by the Jews nor any Jewish Targum made upon it.
But it may be answered that there are other books of scripture which
have no Jewish Paraphrases made on them as well as Daniel.
And 5^{thly} It is objected against the Authenticity of the Book of Daniel that
there are several Greek words to be found in it, whereas the Greek tongue
was unknown in Judea till about a hundred years after Daniels time, and
therefore the Book of Daniel is not so old as is imagined.

But to this it may be answered 1st That it is hard to determine without
any words that are objected against in Daniel be Greek Hebrew or Chaldean words.
2^{dly} Tho there were some Greek words in Daniel yet this would be no proof that
he wrote after the time of Alexander the great because in all probability there
was a communication betwixt the Greeks and Chaldeans before that time,
and if any of the instruments that were used by the Greeks or any of the
arts that were practised among them were transplanted into Chaldaea. Certain-
ly the Greek names of these instruments, would be transplanted along with
them, and we find the only Greek words that occur in Daniel are names of
musical instruments, so that neither this nor any other of the objections
that have been advanced are sufficient to destroy the Authenticity of the
Book of Daniel.

After the Prophets Our Author proceeds to the Hagiographical books about
the Authenticity of some of which there is no debate. But some late writers
deny the song of Solomon a place in the sacred Canon, because they ascribe
generally it was not received either by the Jews or first Christians. And that
it contains in it many lascivious things read to corrupt mens minds and
unworthy of being admitted ^{into} a Divine revelation.

But it is argued in opposition to this opinion of Mr. Whiston, &c.
1st That Ignatius who lived very early Judged the song of Solomon as scrip-
ture.

2^{dly} Melitus Bishop of Sardis also mentions it as part of the Jewish Canon.

3^{dly} A Book called the Apostolicall Constitutions and another called the
Canon of the Apostles both of which are very Ancient allude to this
Book and we are certain the Jews admitted it into their Canon.

It is common in scripture to represent spiritual things by
figures taken from ordinary and visible things; thus in the Psalms
the Jewish Church is frequently compared to a virgin. And in
Psalm 45.

Math: 22. 2.

1 Peter: 3. 21.

Rev: 19. 7. 9.

All the Prophets fooleries is called whoredom. In the new testament we find our saviour compares the kingdom of Heaven to a marriage-feast. The Apostle Paul exhorts Husbands to love their wives as Christ loved the Church, And John compares the union between Christ and believers to a marriage supper. Besides the most profound Hebrew doctors or them that are called Cabalists give it as their opinion that sensible things are the best representation of divine things. To all which may be added that the song of Solomon was received into the Canon by the first Christians, And has been illustrated by Commentaries of some of the earliest Christian Fathers.

The next Among the Hagiographick Books whose Authenticity is controverted is the book of Job. It is uncertain who is the Author of it some assert it was Moses, others that it was Job himself, and others assert that it was wrote by Iyram. The time in which it was wrote is equally uncertain some asserting it was as early as Moses, others that it was as late as the Babylonish Captivity.

The Arguments adduced by those who contend that the book of Job is as ancient as the time of Moses are the following.

reparation & allud
of Shuloch on prophes
from page 235 to 278.

1st If the book of Job were not as ancient as Moses we would surely find some things in it relating to the laws of Moses or the Jewish history with neither of which the Author of Job could not be unacquainted.

2^{dly} They argue from the length of Job's life who lived longer than Abraham, and would have been of an extraordinary age had he lived at the time of the Babylonish Captivity.

3^{dly} They argue that from Job's offering sacrifices himself his book must have been wrote before the Levitical priesthood was established.

4^{thly} They argue from the frequency of molations mentioned in it which took place often in the Patriarch's days, and times of Moses.

And 5^{thly} they argue for the antiquity of the book of Job from the style and manner in which it was wrote, which is certainly very ancient.

Those who assign a late date to the book of Job endeavour to destroy at once these Arguments for its antiquity, by asserting that the book of Job is to be considered as a dramatick performance, given out to represent the Customs and manners of an ancient Age, a long time before it was wrote, which they maintain was about the time of the Babylonish Captivity.

They also assert that in the book of Job there are several references to the Ceremoniall law of Moses.

Those who maintain the book of Job was a composition as late as the time of the Babylonish Captivity allow it to have been partly historical, and partly allegorical. They allow that such a person as Job lived but they think that Satan did not act his part in the literal sense nor God talk to him as is said in this book, but they think these and other parts of the book are expressed in the common Eastern style which is very hyperbolical. They think the discourses of Job, his friends and the three parts of the drama, and that the speeches of Elihu which begin at the 32^d chapter of Job make the fourth part of it, and the deity being introduced at the end of the book closes the scene. Some critics also think that this book of Job laid the foundation for the Stage in after ages, but this opinion is ridiculous and without any foundation.

Those who assert that the book of Job was wrote about the time of the Babylonish Captivity answer to the reasons adduced above to prove its antiquity. 1st That all these arguments are to be accounted for in the nature of the performance which they say is dramatick, and thus don't deny that Job the chief person in that drama lived before ^{the} time of Moses law, for which reason they say all things in it are represented as if it had been then wrote.

2^d They answer that there are several things in the book itself which make it plain that it was wrote much later than the Law of Moses. As a reference to the description of the Holy Land, A reference to the verbal delivery of the Jewish Law, An allusion to the Jewish Tabernacle, A reference to the Egyptian darkness, and to Joshua's stopping the sun, A description of Gods dealing with the Jews, An allusion to Hezekiah's sickness and recovery, and many such like things are to be found in it which say they plainly prove it to have been of a later date than the times of Moses.

And 3^d They adduce some critical arguments to prove the book of Job to have been a modern composition, which arguments are taken from the book itself. 1st That Job speaks of writing on lead when it is certain that writing on lead or krepac was not in use so early as Moses days.

2^d The name Satan taken for an evil principle occurs no where so early in scripture as the first book of Chronicles. but this word is always used in Job.

3^d The Hebrew word Kuach is used in Job for to signify a separate state, and in no where else has it this signification but in the first book of Kings.

And 4th they add that the oldest mention that we have of any of the constellations in the Zodiac is in the Prophecies of Isaiah and Amos. And they speak only of two constellations as then known, but in the book of Job the Catalogue is enlarged for he mentions four of them as Arcturus, Orion and the Pleiades, and thus for the book of Job must have been later than the time of Isaiah or Amos, As Astronomy seems to have been more improved at the time it was wrote than it was in their days.

These are the arguments commonly adduced to disprove the antiquity of the book of Job.

See Warburton's Div.
Legation of Moses
vol 2.

Job. 20. 17.

Job. 22. 22.

Job. 29. 4.

Job. 9. 7.

Job. 38. 7. 8. 9. 10.

Job. 33. 4. 28. 30.

1 Chron. 21. 6.

Job. 9. 9

There is another dispute among the Learned What is the ultimate design and intention of the book of Job?

I am of opinion that the chief design of this book was to Confute an opinion which prevailed at that time of two independent principles, and therefore in the book of Job Satan is always represented as acting only by Commission from God. And therefore is not independent.

Mr Worthington 2th. A late Author thinks the book of Job was not intended against the former doctrine, but in opposition to an ancient doctrine. That the souls of men preexisted in a former state, and that this life and being confined in material bodies was a state of punishment for former faults. This was the doctrine of Pythagoras but it seems to have been much more ancient than him. The Author in support of his opinion asserts that the Question between Job and his friends was whether Job had not sinned in a former state and therefore was now punished for those sins. And that Job maintained the negative and his friends the affirmative side of this Question. but this opinion is more whimsical than just.

And 3th Others maintain that in this book Job personates the Jewish people, and particularly the tribes of Levi, Judah and Benjamin who adhered steadfastly to the worship of the true God. And then says this was very proper at the time of the Babylonish Captivity. To represent to the Jews a Holy person suffering innocently, and then restored to a happy state, which was like a promise of absolution to them in their Captivity, by Job's wife they understand the idolatrous nations who tempted the Jews to idolatry. And by his friends they say we are not to understand true friends but true false friends and particularly that they represent Sathballai and Tobiah who tho' they pretended friendship to the Jews yet were grieved at their prosperity. One Garrock also espouses this side of the Question, and maintains that the book of Job was intended only as a moral lesson to the Jews.

But it is objected against this opinion that the Prophet Ezekiel speaks of Noah, Daniel and Job as three famous men and therefore Job must have been a real person as well as these other two persons with whom he is joined. Besides it is the opinion of several Learned men that Job himself was the Author of the book which bears his name. but whoever wrote this book of Job, this is certain that the Author of it has been a person of a remarkable Genius, and liveliness of imagination for no ancient Composition has surpassed or even equalled it in what may be called the true Sublimity.

see Dupin on the
Canon
see Jones on the Ca-
non of new Test.

After the Old Testament books our Author proceeds to Inquire into the Canonicalness of the books of the new Testament. By Canonicalness here is to be understood their genuineness and authentick-
-ness according to some signifies a list or Catalogue of books. But the true meaning of the word Canon is a measure or Stan-
-dard by which things are to be tryed and judg'd. So that when we Inquire into the Canonicalness of the books of the new Testa-
-ment, The Question is As to the eternall proofs of their divinity. And this Certainly is a Question of very great Importance because the Case is not the same here, as it was with the Old Testament books, for several other books pretend to be of divine Authority, as well as those which we acknowledge as the Canon of the new Testament. Mr Toland reckons 80 of these pretended books in the Catalogue he gives of them.

Several of these spurious and apocryphall books are still extant, As a Letter of Jesus to one Agbarus King of Edessa. Pauls Epistle to the Sabeians; Six Epistles of Paul to Seneca the Philosopher, and eight Epistles of Seneca's to Paul, The Gospell of the birth of Mary, the Gospell of the Infancy of Jesus, the Gospell of St Thomas, the Gospell of Nicodemus, The Epistle of Barnabas, The apostolicall Constitutions The Acts of Peter John and Thomas, &c. These and many more all pre-
-tend to be sacred and divine books as well as the twenty seven books of the new Testament which we acknowledge to be sacred and divine. It is therefore necessary that we give some reasons why we reject these books as spurious and apocryphall, and why we receive only the twenty seven books of the new Testament, Else we must receive them all into the new Testament Canon. -

1st The first reason we have for receiving the twenty seven books of the new Testament as Canonical, is that we have very strong and early Evidence that they were wrote by the persons whose names they bear. And that they were wrote at the time they pretend to have been wrote. The first Christian writers as Melito Bishop of Sardis. And Irenaeus who lived as early as the times of Marcus Antoninus, Quoted these books as sacred and divine, And Irenaeus. Couse used with Polycarp who was Contemporary with John the apostle. And therefore he could not possibly be unacquainted in this matter, And in his Epistle to the Philippians he refers to the books of the new Testament in no less than thirty places. In the next Century Just in Martyr at Neapolis and Clement at Alexandria and many other eminent men refer to these same books of the new Testament as scripture.

2^{ly} Our friend Tertullian appeals to the originall Copies of Pauls Epistles which was preserved in those Churches to whom they were directed. This is a very strong and convincing proof as these Epistles were directed to different Churches, in each of which there were numbers of people.

who would have known either such an Epistle had been wrote to them, and if the same original Copy of these Epistles was still preserved amongst them, and who therefore could easily have detected the Forgery had there been any. —

3th Many of the new Testament books are mentioned in fourteen Catalogues that were made of them before the 4th Century, and many versions of them have been made as the Syriac the Arabicke, which all were. — Agree..

4th The books of the new Testament were read publicly in the Christian Churches in the 2^d Century, and therefore could not possibly have been forged since that time. —

5th The very different Sects prevailed in the first Ages of Christianity, yet they all agreed in acknowledging and treating the new Testament books as sacred and divine. —

6th which is very strong we have the testimony even of the Enemies of Christianity viz: the Jews and Heathens on this point who —
see although pluckin
hoang: demonstration
vol. 1. p. 234. 235.
never called the genuineness of the new Testament books in question. —
on the they disputed against many other things in Christianity, and we may be sure they would have attempted to disprove the authenticity of the new Testament books, if they had but the least shadow of reason on their side for do it. So that except we expect demonstration on this point which the nature of the subject will not admit of, we have strong and convincing arguments for the genuineness of the books of the new Testament. —

And 7th All the books of the new Testament have been retained among Christians more than 1600 years, as is plain from Church history in which we can trace them through all the several Ages of Christianity. And even the the books of the new Testament had been lost yet we could pick out the most material things in them from different authors in all Ages of Christianity, which is a strong proof of their genuineness and antiquity. Nor can such a proof as this be had for the authenticity of any ancient prophane Author. —

These are the principall reasons why Christians prefer the twenty seven books of the new Testament to the other eighty which they reject as false and spurious, because none of these things can be said of them. —

For 1st none of the first Christian writers make mention of them.
2^d Nor were they directed to particular Churches and original Copies of them preserved.

3^d Nor were they inserted into the first Catalogues that were given of the sacred books.

4th Nor were they read publicly in the Christian Churches.

5th Nor are they appealed to as genuine by different Sects of Christians.

And 6^{thly} nor can we have these spurious and apocryphall books. through all the different Centuries of Christianity. so that on the whole with respect to these spurious and apocryphall books it may be observed that it is not incumbent on us to prove the negation that they were not wrote by the persons whose names they bear, but it is a sufficient reason for rejecting them that they are not mentioned by the apostles nor any of their immediate successors - the reason of which is because in all probability these books did not exist in their times.

These are the severall reasons for receiving the twenty seven books of the new Testament as genuine and sacred, and for rejecting the others as spurious and apocryphall.

There are also severall proofs for the genuineness and authenticity of the books of the new Testament. Such as -
1st An Air of Truth and Integrity which visibly appears in the severall parts of them

2^{ly} A Plainness and Simplicity of Style in the narration of facts, without any ornaments or embellishments, which Critics acknowledge to be marks of genuineness in any composition.

And 3^{ly} There is an exact Harmony betwixt the severall books of the new Testament, and yet such a variation as shows plainly that the writers of these books did not conspire together in forging them.

There is another severall proof of the authenticity of the new Testament books which may be mentioned here viz: Their agreement with Common histories of those times in the narration of facts, their agreeing with them in describing the Geographies of any Country And in giving an account of the Customs and manners that then prevailed. It is objected against this that a Person of Ingenuity might forge a book in later times, and write it in such a manner as that it should exactly agree with the writers of that Age in which it pretended to have been wrote, in relating facts, and describing the Customs and manners that prevailed in that former Age.

But it may be answered that this is indeed a thing not impossible. yet it is not without difficulty. A third and thing may concur to betray the writer in this case. Something of his own Age would be ready to appear in his book And he would be very apt to mistake the Customs and manner of speaking, that prevailed in that former Age. This danger is greater in histories than in books treating of speculative points. And we find that all forged books have generally betrayed themselves

See said mis. credi. in this manner by introducing modern Phrases, or by referring to Customs and manners not known in that Age in which they pretend to have been wrote. -

It may be proper here to give some marks and Characters of spurious and apocryphall books, by which their genuineness may be examined.

1st If a book contains any doctrine contrary to known facts and acknowledged doctrines in other uncontested books it is a sure mark that it is false and spurious, as for instance if any book should assert that Jesus was not Crucified, and thus contradict the accounts given us by the acknowledged sacred books, it must be rejected as false.

2^{ly} If it contain ridiculous and trifling things unworthy of the spirit of God for its author.

3^{ly} When a book mentions any thing which is evidently of a later date than the age in which the pretended author of the book lived.

4^{thly} If the style of that controverted book be different from the style of the author of it in his other writings which are undoubted and uncontroverted.

5^{thly} If a book discover a different temper from the known temper and disposition of the author whose name it bears.

And 6^{thly} Another mark by which we may judge of the spuriousness of any book is, if that book was not heard of till some period of time long after the time it pretends to have been wrote, and this is really the case with the apocryphall books of the new Testament. whereas had they been true and authentick they would have been soon known and received into the sacred Canon.

By an inspection of all these particulars and applying them to the spurious and apocryphall books of the new Testament which pretend to be sacred and Canonickall, we may be fully satisfied that all these spurious books are not genuine and authentick.

One Cause why such a number of spurious and apocryphall books have been palmed on the Christian Church was the immoderate humors of the severall sects of Christians in defending their particular opinions, for w^{ch} to do which they published books under the name of inspired persons to give a sanction to those opinions which they embraced.

Another Cause of this was a common opinion which prevailed even among some of the fathers of the Church that one might live to support a good Cause. And there were many such persons in the first ages of Christianity who would write at nothing to defend their particular opinion. And no doubt every man thinks his own opinion the best.

It may be proper to select one or two of these apocryphall pieces for a specimen and give some reasons for rejecting them as spurious.

See Additions to the Bible: p. 7th. One of them is the letter said to have been writ by Jesus to Agabus a king in Idippa, which Musculus and our Countryman Mr. Addison mention as genuine.

The Letter as we have it in Eusebius is as follows. "Agbarus you are happy who have believed on one whom you have not seen, for it is written blessed are they that have ~~not~~ seen and yet have believed. As to that part of your letter which refers to our having you a visit, I answer I must first fulfill the ends of my mission in this Country, and then be received up to him that sent me, but after my ascension I will send one of my disciples to heal your disease, and give life to you and all with you.

This letter was an answer to one sent by Agbarus to Jesus in which he acknowledges him to be either God, or the son of God, and desires him to come and cure his disease; offering him the liberty of his letter to use with him, when he would be protected from the malice of the Jews.

Both these letters are by some thought to be sacred and authentic. But the arguments against their genuineness are the following.

- 1st These letters are not referred to nor quoted by any Antient writer in the three first Centuries after Christ, which they would surely have been had they been genuine, as they would have prevented the controversy which prevailed so much among the Apostles whether Christianity was to be preached to the Gentiles.

- 2^d After they were published by Eusebius they were universally rejected.

- 3^d This supposed letter of Jesus refers to a passage in John's Gospel, which was not written till 40 years after Christ's death.

- 4th Jesus refers to curing Agbarus till after his ascension which would have been poor comfort to Agbarus, and it is certain distance of place could not have hindered the effects of the cure.

- 5th Agbarus offers Jesus in his letter the liberty of his letter to protect him from the malice of the Jews, tho he acknowledged Jesus to be God, or the son of God, which is very absurd since if Jesus had been either of these he could easily have rescued himself from the Jews without the protection of Agbarus's letter.

And 6th Another argument against the genuineness of these letters is that they bear a great resemblance to something in the Arian controversy, which gives a strong suspicion they were forged about the time it began.

Eusebius in proof of the genuineness of these letters says that Thaddaeus a disciple was sent to Adapa after Jesus' ascension, which he says he had from the Antients of the Kingdom; but this seems only a conjecture for the Greek word *apostolus* which he took for Antients,

might easily be mistaken for a Law or a Tradition, but these two are greatly different. So that from the arguments that have been adduced it plainly appears that these letters are false and counterfeit.

Another spurious book that pretended to be Canonical is the 40. psalm of Christ's passion. But the arguments against its Authenticity are -
1st That it was not acknowledged to be Authentick by the Antient Christians.

2nd The General Contexture of it proves it to be false, for it asserts that Jesus performed miracles in his passion, which is not true for the next Evangelist writes to the contrary. It may we have positive assertions of scripture to the contrary. Thus John asserts that Jesus first miracle was at Cana of Galilee after he began his publick ministry. ...

John 2. 11.

And 3rd many trifling things are to be found in this Book unworthy of a sacred Composition.

There are two instances more some for as specimens of these spurious books, and of the method that may be used in disproving their Authenticity, by which they may easily be distinguished from the true and genuine books of the new Testament.

see Stackhouse's book of divinity p. 18.

With respect to the sacred and Canonical books of the new Testament first to be observed that the same arguments that were adduced to prove the whole of them to be genuine, prove also the genuineness of every particular book. The Authenticity of some of these sacred books was doubted by some persons in the beginning of Christianity. As.

1st The General Epistle of James because it is uncertain whether James the greater the brother of John or James called the less the brother of our Lord, was the author of it.

But it may be answered that it was wrote by James the less. For James the greater suffered martyrdom under Herod in A.D. 44, before the Gospel was preached out of Palestine and it is ascribed to the tribes that were abroad; but James the less suffered martyrdom in the 60th year of our Lord. Irenaeus and Jerome say the Epistle of James was acknowledged to be Authentick, and was placed in the Canon in their time, and was quoted as sacred by most of the Antient writers. we find also that this Epistle was inserted into the Catalogue of Canonical books made by the first Council of Nicaea, and Origen and Clemens of Alexandria received it as a sacred and divine book.

see Chardrolononi rules p. 104.

In general it may here be observed that the disputes that have been raised about the Authenticity of any particular book is a proof of the Authenticity of the whole books of the new Testament. As it shows that the Antients were not easily imposed on or rash in believing the genuineness of these books, but took the liberty to doubt concerning their Authenticity till their doubts were fully solved. ...

2^{thly} The 2^d Epistle of Peter was not universally received because the stile of it varied from that of his first Epistle.

But it may be answered that the Author of this Epistle refers to Jesus transfiguration as a thing of which he had been witness, And he calls this his second Epistle both which agree exactly to the Apostle Peter. Besides this Epistle was received by the 1st Council of Nicaea and the other succeeding Councils as genuine And Canonical.

see Disputation of the
And of Sherlock on
Prophecy from page
105 to p. 201.

see Benson's preface
to these 2 Epistles.

3^{thly} The 2^d And 3^d Epistles of John were not universally received at first And even Eusebius and Jerom doubted of their Authenticity.

But in answer to this we find that persons who had much better opportunities of knowing this matter than they, received them as the works of John, and Quoted them under his name. Also Clement Alexandrianus refers to them, Thus are mentioned in all the Ancient Canons. And the stile of them agrees exactly with that of the first Epistle. which was never doubted of.

4^{thly} The Authenticity of the Epistle to the Hebrews was doubted of at first, because the Author's name is not affixed to it.

see Pearce's preface to
Epist. to Hebrews
p. 10th p. 11th vobis.

But it may be answered there are several things in the Epistle which prove that the Apostle Paul was the Author of it.

5^{thly} Origen Acquaints us that the Epistle of Jude was not generally received at first. because it contains a Quotation from an apocryphall book.

But it may be answered that this is no just Ground of Exception against its Authenticity, since a Book may be apocryphall and yet the Quotation from it be very true. Clement Romanus also quotes the Epistle of Jude as a sacred Book, And it is to be found in all the Ancient Canons.

And 6^{thly} The Authenticity of the Book of the Revelation was doubted of at first, because it was uncertain, who was the author of it.

But it may be answered that it seems plain this Book can only belong to John the Divine, for it is directed to the Churches of Asia where John had his Residence. This Book is also ascribed to John by Irenaeus the Jew and by Jerome who had full opportunity of knowing what were the writings of St John and what were not. It is true indeed this Book is not mentioned by the Council of Nicaea in the Catalogue they give of the sacred Books, but many of the Antient Fathers mention it as a sacred and Canonical Book.

we may here observe in general that the Antient Fathers reasoned with great ease on Subjects of this nature without much anxiety or concern. because tho the genuineness of these disputed Books could not be proved, yet they thought the Christian revelation abundantly ascertained in the other undoubted and unquestionable Books of the New Testament.

Besides the false and spurious books mentioned formerly, there is another book which makes a greater claim to sacred and divine authority than any of them, viz. a book called the Apostolicall Constitutions which pretend to have been wrote by all the apostles together, and if this be true, this book is the most venerable part of the new Testament. Mr. Whiston thinks this book should be received as part of the new Testament, but no other impartial Inquirers have been of this opinion for the following reasons.

1st Because there is no mention made of this book by any writer in the three first Centuries of Christianity, which its impossible should have hapord had it been wrote by all the apostles, as in that case it would certainly, not only have been known but highly esteemed and regarded. -

2^{dy} This book gives Decisions in Controversial Points which did not exist till at least a hundred years after the time in which it should have been wrote. Thus it determines the time for the celebration of Euchar, which was a Controversy in the 8th Century, about which time we find Bede declares that the apostles had not determined any thing about this point. There was another Question arose in the Church about the rebaptizing of apostates when they returned to the Christian Religion, concerning which Question the apostolicall Constitutions determine, and had it been then received as Canonically it would have prevented all Debates about this Question. Several Councils determined that Apostates should be rebaptized, but the Church of Rome and all the western Churches did not agree to this, and it was referred to the Council of Nice in A.D. 325; and they decided contrary to the determination of the apostolicall Constitutions, which they would never have done had it been then esteemed sacred and Canonically. -

3^{dy} Thus are many things in this book Contrary to the genuine writings of the apostles. -

11th 1st This book frequently mentions different orders of men in the Church which were not introduced till a considerable time after it should have been wrote, and mentions some heresies, and gives us the names and Characters of the principall Hereticks which were not known till long after the apostles days. And this is a sure Argument of its Spuriousness and that it is of a much later date than the writings of the new Testament. -

There is another Question on this Subject of the Books of the new Testament as to the order of time in which they were wrote and particularly as to the order of time in which the Evangelists wrote. Francis says that Mathew wrote his Gospel in Hebrew for the use of the Hebrews in the 60th year of our Lord. Lucius says that it was wrote 8 years after Christ's Ascension. Some think this difference betwixt them may be reconciled by saying that Mathew first published his Gospel in

Hebrew in the 8th year after Jesus Ascension for the use of the Jew
and that in the 6th year of our Lord he translated it into Greek
for the use of the whole Church. Eusebius Account is most generally
followed. It is universally allowed that Mathew's Gospel was wrote
before the Gospels of Mark and John, but the Mathew is placed first
in order among the Evangelists, yet the Learned are of opinion that
Luke wrote his Gospel before Mathew, for the following reasons.
1st Because Luke in the preface to his Gospel declares that many had
given an account of Jesus life before him who were not witnesses of his
works, by which he cannot be supposed to mean Mathew who was
an eye witness of the facts he relates. but this probably refers to some
apocryphal books which had been wrote before. And he would surely
have mentioned Mathew had he wrote before him.

2^{ly} Some very important things are omitted by Mathew probably
because Luke had taken notice of them before him, such as the
Account of Jesus Ascension which Mathew wholly omits. And

3^{ly} It is thought that Luke wrote his Gospel before Mathew, because
in some of the Epistles of the New Testament its said that the praises
of Luke were celebrated in the Churches, probably because he wrote
his Gospel before any other of the Evangelists. — e e —

See 2^d page of last
 of Public p. 18-19
 There was a copy
 in our man. fudge
 truth of div. prop.
 1st From the personal
 Character of Moses
 2nd From the subject
 matter of his prop.
 3rd From the manner
 of his writing
 to etc.

Chap: 6th Concerning the Divinity of the Books of Scripture.

See on this subject
 the book of prop.
 drawn from page
 21 to 29.

What was said in the former Chapter may be considered as the External
 proof for the Divinity of the books of scripture, but the question to be
 considered in this Chapter is a deeper point viz. With the Persons
 that wrote these books were informed by revelation from Heaven?
 To prove this our Author produces several marks or Characters some of
 which if they be found in the Sacred books will clearly shew their
 Divine original.

The 1st mark is That the Scriptures speak nothing but
 what is true. And this is rather a necessary prerequisite to the Di-
 vinity of any book than a proof that it is divine.

1st A plain simple manner of relating facts without any ornament
 or embellishment is a proof of the truth of any composition.

2nd If a writer in the description he gives of Characters of the manners
 of an age agrees with the known customs and manners of that
 age in which he lived, this is a strong presumption in favour of the
 truth of his history. for almost no art could secure an author from
 mistaking in these points of his history was not true. But we find Moses
 who is the oldest historian in the world describing the manners of the
 Patriarchal Age with the greatest justness and exactness. Thus how
 naturally and movingly does he represent old Jacob's anger at his
 sons for slaying the Shechemites, And his reluctance to send Benjamin
 into Egypt when he thought he had lost Joseph.

Gen: 34. 30.
 Gen: 42. 36.
 Gen: 43. 14.

See Abbots. Church
 language. Demon:
 vol. 1. p. 31. 32.

As we discern no appearance of falsehood but the greatest sincerity
 and regard to truth in the scripture history. It is a very common
 fault among historians that they endeavour by all methods to raise
 the credit and honour of their own nation. But Moses shows no
 design to flatter the vanity of the Jews his countrymen, on the contrary
 he gives us an account of their disobedience, idolatry, and their
 foulest abominations. And the same impartial regard to truth prevails
 through the whole old Testament where we see Davids sin with Bath-
 sheba, and Uriah, and Solomons apostacy from the true religion, And the
 faults & defects of their other most eminent worthies impartially related.
 Moses not only relates the faults of his nation but has recorded
 the blemishes of his own family viz. the family of Levi; particularly
 in the idolatry of the Golden calf. which Joseph says Joseph his brother
 a wise & faithful historian yet thought it such a reflection on his nation
 that he passes it over in silence. And Moses has also forgiven in

See our on 1st of
 revealed religion
 p. 168. 169. 170.
 228. 229.

Exod: 32. 1.

The history An account of his own personall failings.

1^{thly} The series of events in the scripturs history follow in a small and easy order one after another, which is a proof of the truth of any composition. Now, thing in the whole Contexture of the mosaic history is, easy and naturall, And does not appear to be the effect of Art, but a just and true narration of facts, He writes also with an Air of majesty and Authority, becoming one who was inspired of God. And

5^{thly} Another proof of the truth of the mosaic History is that the facts related by Moses are confirmed by Civill histories, and by the naturall history of the world, particularly Concerning the Generall deluge and the destruction of Sodom and Gomorrah, And also what he says about the

Gene Chap: 10th - origin of nations after the flood is strongly confirmed by other histories,

There who aspersed that Moses history is false and Counterfeit must say some one of these following things. Either -

1st That there never was such a person as Moses. Or -

2^{ly} That he was a cunning designing imposture who imposed on the people by magicall Arts, and pretending to miracles which were never really wrought. Or -

3^{ly} That the whole scheme was contrived by a Convent of Moses and the whole people of Israel, to impose on their posterity. And on all other nations by this story of pretended miracles, in order to gain to themselves credit and a name in the world as if they were highly favoured of Heaven. Or -

4^{thly} That the history ascribed to Moses was wrote after Moses death, and that the miracles related in it were direct falsehood but were intermixed with some matters of fact that are contained in the history -

And 5^{thly} These who deny the truth of Moses history, must aspersed That in the story of his pretended miracles like a Murna or Viscerquis he pretended only the Godd of the people while he thus deceived them.

To maintain the 1st of these suppositions That there never was such a person as Moses would be to destroy the credit of all history, As we have the testimony of a whole nation on this point, who acknowledge Moses to have been their Legislature. And also the Heathen story - and mention Moses as the Lawgiver of the Jews, for a word one might as well deny the most notor facts in history as deny that there was such a person as Moses. . .

with respect to the 2. Hypothesis. That Moses was a designing impostor who deceived the people by sham miracles, it may be shew'd. That it cannot be conceived how a wicked designing man as this Hypothesis represents Moses to have been, could have given us such sublime notions of God and Religion and recommended such pure and holy Laws of life, as are to be found in the writings of Moses. As the wickedness and corruption of his heart must certainly have spoiled his views of Religion and morality.

2^{ly} This supposition is inconsistent with those marks of truth and veracity which as was shewn above are to be found in the writings of Moses. And we may be sure had he been a designing impostor he would have flattered the people in order to gain them to his party, and not have upbraided them with their faults as we find him doing through the whole of his history.

3^{ly} It is impossible to conceive that Moses could ever have persuaded the people that his miracles were wrought, if they had not been true. Since none of them were done in a corner but were frequently performed. And that before six hundred thousand persons who could easily be sensible whether such miracles had been wrought before them. Such as their miraculous deliverance from Egypt, The first born in Egypt being all killed, while the first born of the Israelites were preserved alive. That a Pillar of fire conducted them in their journey, that the Jew was delivered in such a wonderful manner from mount Sinai, And that they were fed with manna for such a number of years, And many things of a like nature which it is absurd and impossible to conceive Moses would have attempted to persuade the people of, if the things had not been unquestionably true.

4^{thly} We find Moses solemnly appeals to his miracles as things that were well known and undoubted to be true, And he upbraids the Jews for their ingratitude to God who had done such wonderful works in their behalf, which would have been ridiculous and absurd if the miracles had never been wrought.

5^{thly} The miracles recorded in the mosaic history are made the foundation of the whole civil Constitution of the Jews, And on which it is built. And the passover and their other feasts were held in commemoration of these miracles, which would convince the people if the miracles were true.

And 6^{thly} The People of Israel don't seem to have been disposed to hearken to Moses in every thing, Against whom they so frequently murmured and rebelled. And we find he was once opposed by more than two hundred and fifty heads of the Congregation. And that such obstinate stiff-necked people as they were, would have submitted to the Laws he imposed on them, if the miracles on which these Laws were founded had not been true.

The 3^d supposition of the Deists is that Moses and the Israelites acted in concert to impose on all other nations by pretended miracles, to gain a name to themselves as being the particular favourites of Heaven. But the Absurdity of this supposition will appear, if we consider 1st that there is no instance in history of a Confederacy being formed on either side so many persons as is here supposed of the whole people of Israel acting by concert with Moses in this particular. 2^d It is impossible to conceive but that among so great a number some would have revealed the imposture.

And 3^d The Absurdity of this supposition will farther appear if we consider that the Jews were not to gain anything by this Confederacy — themselves, but on the contrary were subjected by it to the observance of a hard and burdensome Law; And that under severe penalties, especially if we consider the Character of the Israelites in Moses time, who appear to have been very intractable and stiff-necked. Frequently murmuring against Moses and his Law which he delivered to them; They seem to have been extremely fond of the religious Customs of their neighbours, and on all occasions ready to revolt from the worship of the true and living God, to the idolatry of the heathen nations. And so far were they from gaining esteem by this supposed Confederacy, that they were despised by other nations on account of their ritual Law, which they thought itself and insignificant. In a word according to this Hypothesis the Israelites were not only imposing on other nations by a pretended story of miracles but also on their own posterity, which is a ridiculous, and absurd supposition.

The 1th Hypothesis of those who deny the truth of Moses history, is that it has been contrived after the time it is supposed to have been wrote, or at least that the miracles that are related in it were forged in some future Period after Moses time. But this Hypothesis will appear to be as impossible as any of the former suppositions, if we consider 1st How difficult nay impossible a thing it would be to contrive a book containing the civil Law and Constitution of any nation, and to persuade the people of that nation that this book had been wrote in a former age, when they would all easily know that no such book, nor any such body of Laws had been heard of till that very time. This Hypothesis is as impossible as to suppose one of the British nation should now attempt to forge Acts of Parliament, and persuade the whole nation that these Acts had been made three hundred years ago, and therefore deserved to be regarded and obeyed by them.

Exod. 15. 24.
Exod. 16. 8.
Exod. 17. 3.

2^{ly} Nor could the miraculous parts of Moses history be forged after the rest of the history was wrote, since the miracles recorded in it are so closely connected with the whole of the history, and the whole Jews and civil Constitution of the Jewish nation are built and established on these miracles

And 3^{ly} The miraculous parts of the mosaic history could not be forged immediately after the time of Moses, since the old men among the Israelites would easily remember that no such miracles had been wrought in Moses time, as they themselves were living at that time, and the younger persons would be sensible that their fathers had never told them of such remarkable things being done in their days. Besides it was impossible that the forger of the miraculous parts of Moses history could have persuaded the people of Israel that in former times they had celebrated the passover and other feasts, and if they had never celebrated these feasts till such time as this forged book appeared. Nor could they have persuaded the Israelites that either they or their forefathers before them had worn frontlets of the Law, as we find they were bound to do, if neither of them had worn these frontlets before this forged book appeared. Nor can it be supposed that the forger of the miraculous parts of Moses history could ever have persuaded the people of Israel that they had kept exact registers of their several families to determine their right to their inheritances, if they had never been in use to keep them and if no such registers existed among them. In a word it can never be supposed that such rebellious diffident people as the Israelites were would ever have been persuaded to receive such a burdensome string of divine service and subject themselves and their posterity to the observance of it, if they had not been fully assured of its divine authority, and that it was commanded them by the great Jehovah, the Supreme Lawgiver and Judge of their State. - And therefore this supposition that either the history in general or the miraculous parts of it in particular were forged after the time of Moses is contrary to all reason and experience. -

And 4^{thly} The Deists who deny the truth of Moses history, must suppose, that Moses was a good man, and an excellent philosopher, who had no private view, nor did not aim at his own self interest, but consulted the good of his people, and that for this purpose he pretended to have wrought miracles, and to have enjoyed revelations from Heaven to gain credit to himself, and a reverence among the people for those laws which he promulgated, as we find Numam, Socrates and other celebrated Lawgivers have done. -

See upon note:
of vocal religion
p. 190 191, 192 193.
194. 229.

But it may be observed that it is impossible to account for the conduct of Moses according to this supposition. For.

1st There is a great difference between the manner in which Moses pretended to have wrought his miracles, and the manner of magicians and other heathen legislators; who pretended they had received revelations from deity in a cave or some private place, and gave the people no other evidence for it but their bare word. But Moses appeals to the whole people of Israel if they saw not his numerous and well attested miracles. And therefore it was impossible he could make them believe these miracles if they had not seen them.

2^d There were several things done and commanded by Moses which are inconsistent with common prudence, if he was directed by no higher authority, such as leading the Israelites directly to the Red Sea on their going out of Egypt, when they were pursued by a great army, which would have been the sure way to have destroyed them if ^{he} had not been assured that Providence was interested for their safety. And his leading such a vast army for forty years together through a wild barren wilderness where he would not have known how to support them, if God had not wonderfully interposed to supply them.

3^d We find that in several places of Moses's History, he is represented as acting contrary to all the rules of wisdom and policy. As in stopping the people from going directly to Canaan when their spirits were high, and they were bent to attempt it on account of the good report the spies whom he sent to search had brought of the Land. May he told them that the casualties of all their men of war must fall in the wild netups, which no wise General would have done as it could not fail greatly to dispirit them. nor can this conduct of Moses be accounted for but on the supposition that he convinced the Israelites that it was the divine appointment and therefore they must submit to it.

Num: 13. Chap.
Num: 14. 28.
Num: 14. 28. 29

4th Moses in consistency with human wisdom would not have left such a body of written laws, without a power to add to them or take from them, as the affairs of all States are subject to continually changing, which makes the repealing of former laws and enacting new laws necessary. And therefore Moses would not thus have limited the Israelites if he had not in this been directed by deity.

And 5th The conduct of Moses cannot be accounted for according to this Hypothesis of the Deists. For there are some of Moses's laws which are contrary to all the rules of human prudence and policy, and which tend to bring ruin on the Jews if they obeyed them if God did not interpose in their favour, as for instance that law that all the males in Judaea should appear three times a year before the Lord at the place where the Ark and Tabernacle were kept, and afterwards at the Temple of Jerusalem; as Judaea was

Exod: 24. 23. 24

an inland Country, it was the more dangerous for the Jews to observe this Law, as it exposed them to the incursions of their enemies at pleasure. And yet Moses assures them against any danger from observing it, and promises that God would protect them and hinder their enemies from desiring their Land at those times. And we find the Jews obeyed this Law to their latest times, for Titus the Roman Emperor shut all the Jews together up in Jerusalem. They being all assembled to keep the passover. But this did not happen till the Jews were given up by God for their unbelief in rejecting the Messiah, and till their City and Policy were to be trodden down of the Gentiles, according to the pre-

dictions of the old and new Testament.

Further by the Law of Moses the Jews were not allowed to till and sow their Land every seventh or sabbaticall year. And as seven of these sabbaticall years or seven times seven years make the year of jubilee in which year also they were not allowed to till or sow their lands. Therefore according to this Calculation some jubilee year their lands were to be uncultivated in the forty ninth and fiftieth years, i.e. two years succeeding each other which might have reduced them to great straits by a famine when they observed it. But Moses in Gods name

assures them against all danger from the observance of this Law. And tho the Jews had neglected this Law a little before the Captivity, yet we find they kept it in the time of Alexander the Great from their persuasion that he would not impose any tribute on them in the seventh year. And we may be sure they would not have observed this Law so long, had they suffered by it severely, as dear bought experience must have convinced them of the danger and absurdity of it. But the Jews observing this and other Laws of a like nature with such hardihood proves that they were sufficiently convinced that all the Laws of Moses were enacted by divine appointment and authority. So much for the truth and credibility of Moses history.

After proving the truth of the Mosaic history our author proceeds next to prove the truth of the New Testament history; which is a point of very great consequence, as the truth of Christianity depends on the truth of the facts that are related in the Gospel history. And on this subject it may be proper to prove that the Apostles were not deceived themselves. — for

There is not the least reason to believe that the minds of the apostles were disordered or under the power of enthusiasm, on the contrary they gave all the signs of calmness and composure in their conduct and writings, both which would have varied greatly had they been directed by enthusiastick heat. but we find the apostles teach uniformly the same doctrine neither varying from what they had said before nor from one another.

2^{ly} The apostles don't testify concerning abstract metaphysical truths in which they might have been mistaken, but concerning facts which fell under the cognizance of their senses. for they testify concerning facts which they saw and heard, and which might be examined by all their senses. And they died in attestation of those facts. Now the history gives instances of men dying in attestation of false speculative opinions, yet we have no instance in history of men dying in support of facts which were false.

3^{ly} The apostles not only testify that Jesus their master wrought miracles, but they also assert that they wrought miracles themselves. and therefore must surely have known within they had this power of working miracles committed to them, for in this they could not be deceived.

2^{ly} There is no reason to believe that the apostles had a design to deceive other men. for...

I have the same historical evidence for the miracles of Christ and his apostles that any common facts in history have. There is the same if not more appearance of sincerity and integrity in the most pertinent words as in any historian whatsoever. for they relate also their own imperfections as their unbelief and wrong prejudices. There is no appearance of their being of any side or party. They never extoll their leader viz. Jesus. or their friends, nor do they. let fall any accusations against their enemies, but barely relate the facts and the conduct of both, and leave the world to judge which were in the right.

2^{ly} The apostles mention many accidental facts which are confirmed by other historians.

3^{ly} The Epistles of the apostle Paul are wrote on the supposition of the truth of the Gospel history, And they are directed to whole Churches in which the apostle had many enemies who would have detected the falshood of these Epistles if they had not been true. This evidence is superior to that which we have from any common history. And therefore Paul's Epistles are strong arguments for the truth of Christ's miracles for in them he speaks of miraculous powers his things well known.

The 2^d mark or Character of the Diacritic of the Scriptures is that
They Discover mysteries, which could not be found out by human reason.
That 3^d of 1st Ed. It was observed in a former Chapter that the word mystery is taken in
two senses, sometimes it signifies a truth unknown before, but which is
easy to be understood when it is discovered. An example of which is the
design of God in revealing the Jews, which was not known in Old Testament
times, but was clearly understood when revealed in the new Testament.
At other times the word mystery signifies something which is reveal-
ed yet cannot be comprehended by the human mind. Thus the love
and manner of Christ's dwelling with his heavenly Father cannot be
comprehended by us tho partly discovered by revelation.

With respect to the manner in which Revelation discovers mysteries
it may be observed. -

1st That a revelation from God might perform men of many things
which they could not discover by the utmost exercise of their naturall
powers; it might even perform them of things in the naturall world
which Philosophy improved to its highest pitch could not discover.
But God has not thought fit to reveal these things to men.

2^d many Vternall events may be revealed, the uses of which events
and the intention of Providence in them, men might not have known
but by revelation. Thus for instance without a revelation men would
not have known the design of Providence in the Jews being kept a
distinct nation, which by revelation we understand and was to preserve
true Religion among that nation from whom in due time it might
be spread through the world. And thus again a person might have
seen Jesus die and yet not have known the design of Providence
in his death without a revelation.

And 3^d Much more men could not be acquainted with the invisible
secrets of Providence without a revelation. And of this kind are all
the principall Doctrines of the New Testament. The Transfiguration
of Jesus and the other remarkable things that attended him were intended
as proof, that the invisible things of Providence were brought to light
by him. And all the miracles of Jesus were intended to prove that
he lived in a pre-existent state of glory, that he came from the
Heavenly world to this our Earth with a design to reveal the Father's
gracious designs with regard to guilty and apostate men. That he
came to instruct men in the knowledge and practice of virtue.
And that as a reward for his extraordinary sufferings, he is now
exalted to great honour and dignity in the heavenly world and
has all power committed into his hands, and that there is a grand
period in the divine Government coming when Jesus shall judge
all creatures. And show them the justice and righteousness of
the ways of divine Providence in all ages.

all these facts that have been mentioned are of an invisible kind, and they are not discoverable by human reason, and they are facts in which men are very much interested.

But it may be asked is a book containing such doctrines a sufficient proof that it is a revelation from God? To which it may be answered 1st That it is reasonable to expect that if God gave a revelation to mankind, that this revelation would inform men of somethings they were ignorant of before, and would contain somethings adapted to their state and condition, such as might tend to comfort and support their minds under a sense of guilt, and dread of punishment. Now all the above mentioned doctrines are suited to these ends, for is all men are guilty these doctrines show that the son of God died to rescue them from that state to the divine favour and favour, and they are assured by the doctrines contained in the sacred scriptures that there is a divine person who descended from heaven to this world, for the instruction, reformation and redemption of mankind. And they are also assured that he came to reveal to them the secret counsels of divine providence which are all very important and interesting to mankind.

2^{ly} we cannot conceive how such sublime and extraordinary things as the doctrines contained in scripture could enter into the minds of mere men. Since they are things quite out of man's common way and reach. As for instance, that Jesus a Carpenter's son should declare that he existed with God in a former state, that he came down from heaven, that he has all power committed to him from God, that an invisible government was to be carrying on under him for many ages, which should terminate in a general resurrection, and consequent judgment. And that there should be a new heaven and a new earth in which righteous men should dwell for ever. These it must be owned are grand scenes to be presented by any man, especially as there is no principle in human nature which could give rise to them.

And 3^{ly} it may be answered that a book containing the above mentioned doctrines is a proof of its divinity, because those persons who taught these extraordinary doctrines likewise discovered they were possessed of extraordinary powers viz: the power of working miracles, to enable them to confirm these doctrines. And we have sufficient evidence for the truth of the miraculous facts recorded in scripture, as strong and convincing as the evidence we have for the most noted facts in history. Besides we cannot suppose that the apostles out of their own heads would have asserted that they performed such wonderful things if they had never done it, as they were plain simple and illiterate men, and these things of far out of their common way. Nor can it be supposed that so many men would concur with them in their accounts of their miracles, if the facts had not been true.

now here is a strange and surprising coincidence of things which consent to prove the divinity of the books of scripture, and we may be assured that if the facts recorded by the new testament writers had been false, or the effects of enthusiasm and feveries of their own brain, their accounts would not have been so uniform nor consistent with one another.

This consideration of things must be accounted for by those who would deny the facts recorded in the new testament. For it must be carefully observed that all the doctrines of Christianity are fact, they are not only *ideals* things, but certain real facts. As for instance that Jesus existed in a former state with the Father, that he took flesh, and dyed for the sins of men, that he rose from the dead, that he ascended up to heaven, and has the administration of all things committed to him, these are as real facts as that such persons as Alexander the Great and Julius Caesar ever existed.

It is further to be observed on this subject that these mysteries that are revealed in the new testament are not at all contrary to reason but very agreeable to it. As for instance that a divine person should descend from heaven to reform and instruct men, that his mission should be attested by miraculous powers, and that he should ^{die} make expiation for the sins of mankind. That in consequence of his exact obedience to the divine will and extraordinary sufferings he should be rewarded with extraordinary power, that there should be a resurrection of the dead, and a future judgment, or publick vindication of divine providence before an assembled world. - And that after this grand period he should deliver up the kingdom to God even the Father, that God may be all in all. -

This scheme is not fully revealed to men in all its parts, but there is as much of it already discovered as may serve sufficiently for the instruction and comfort of mankind in their present state and circumstances.

The sum of what has been said on this second mark of the divinity of the scriptures is briefly this.

1st That it is a presumptive argument for the divinity of the sacred scriptures that they reveal things which could not enter into men's thoughts, nor which take their rise from any principle in human nature.

2^{dly} That these things when found out are agreeable and not contrary to our reason.

3^{dly} That there is nothing in them unworthy of the divine perfections.

4^{thly} That there is nothing revealed in scripture unlike the procedure of divine providence in its other parts.

5^{thly} That all the truths revealed in scripture are adapted to give joy and comfort to the human mind.

And 6^{thly} To all this may be added the evidence that we have of the extraordinary powers which confirmed these doctrines, and the effects of the publication of these grand doctrines, which effects are very great and have been very lasting in the world, and evidently show the designs of providence in revealing these sublime and important doctrines to men.

June 2. 1763. The 3^d mark or Character of the Divinity of the Scriptures mentioned by our author, is That they lead up our minds to God and direct us how to worship him most acceptably. To which we may join the 5th Character of their Divinity which he mentions, and which is drawn from the Holiness and purity of the precepts of Scripture. with respect to the 3^d Character, it is to be observed, That it is to be expected that a revelation coming from God, should lead up our minds to that God, and give men just and worthy notions of God and his perfections and of the corresponding dispositions we owe to him. As Trust, Love and reverence. now it is plain that the Bible does this in every page of it. If the knowledge and enjoyment of God is the greatest happiness of man, the Scriptures direct us to this, even the civil parts of Scripture had a tendency to this, as they were forbidden to keep the Jews from idolatry and lead them to the true God: And also the historical parts lead the readers mind always to God as the Director of all events. No book leads men to God so much as the Bible, except such books as are plainly formed on it and copied from it.

As to the 5th mark of the Divinity of the Scriptures it may be observed that all its precepts are worthy of God, and nothing can be added to the sublimity, purity and perfection of them. There is nothing in the most celebrated Heathen Authors that can claim to be more excellent, nor could the greatest Genius devise better precepts than are to be found in Scripture, such as to love the Lord with all the heart strength mind and soul, and our neighbour as ourselves, &c. And all the precepts of Scripture such as to mortify the lusts of the flesh, are exactly suited to mens present state and circumstances.

The 1st and 4th Character of the Divinity of the Scriptures mentioned by our author, also bear a near resemblance to each other, and therefore may here be joined together.

The 1st mark of the Divinity of the Scriptures is that they satisfy the insatiable desire which the mind of man has of knowledge, but it is to be understood with this restriction that the Scriptures only unfold such truths as are of real importance to men to know, such as are necessary to establish the human mind in rest and peace. but it is not to be expected a revelation from God should unfold points of mere curiosity, but that it should inform us in things of real importance, such as the nature, perfections and providence of God, the remedies provided for the calamities of life, and the origin of the world, in which we are, and with which we are concerned:.

The 7th mark of the Divinity of the scriptures which is nearly allied to the 1st Character, is that they remove the fears and terrors of men's minds, and fill them with peace and joy, now it is naturall to expect that a revelation coming from God should remove these fears, which disturb men in this life, such as the fear of death, and miseries of life, now the scriptures arms men against the fear of death, and supports them under the miseries of life by showing they are intended either for their good in this life or in the next.

The 6th Character of the Divinity of the scriptures mentioned by our Author, is that no part of it must be contradictory to another, but always consistent. This is rather a prerequisite to their Divinity, than a proof that they are Divine; but the positive proof here is the wonderful consent and harmony of its severall parts, the words in different Countries and in different periods of time, which shows that the Author's was all guided by the same unerring spirit. But it may be observed that when judging of the Contradictions in scriptures, we must be sure that it is free from the Accidentall mistakes in Transcribers and designs of wicked men, since the Change of a letter or word might occasion a great Contradiction especially in Chronology and numbers, as the Hebrews marked their numbers by letters.

Typical Contradictions in a history will not prove that History to be forged, tho they will prove it not to be a Divine book, if the Contradictions be about lesser Accidentall matters, as when Historians relate the same facts but with different Circumstances that does not prove the facts to be false tho they disagree about the Circumstances.

It is unavoidable that there should not be some difficulties in the

See note on next p. Sacred books, as the Copies of them were not infallible, tho the revealed religion.

p. 252, 253 p. 254, 255

256. Since some of them were wrote. Besides we are ignorant of the language, manners and proverbial ^{forms of} speaking that prevailed at the time the scriptures were wrote, which many seeming Contradictions, many difficulties and repugnances would vanish even we better acquainted with this language and proverbial manner of speaking that prevailed when the scriptures were wrote. Further sentences and words resembling each other might be easily mistaken by Transcribers, and we find in fact that the Authors of the Septuagint have frequently mistaken similar Hebrew words and letters in their Translation as far as will be shown, which might occasion great difficulties in the scripture, but critical Improvements have shown that all repugnancies in the sacred writings may be easily reconciled.

1^{thly}. Some real difficulties in a book are not sufficient to overthrow all the extraordinary good and clear evidence from miracles and prophecies which serve to attest its Divinity, for the two are to be balanced together and we must judge which of them is most preponderant. Thus there are several seeming contradictions in mathematics, as that two lines may be continually approaching to one another and yet never meet, &c. And yet no man will say that mathematics is false; but the whole collective evidence must be taken together when judging of their truth.

Nor in like manner does the difficulties that occur in natural religion of which there are several, as concerning the origin of evil, &c. overthrow all the evidence we have for the truth of natural religion. All this is to be applied to the scriptures when judging of the difficulties that are to be found in them.

It may be proper to take notice of a passage or two of scripture which seem most to involve a contradiction, by way of specimen, and endeavour to reconcile them.

Gen: 15. 13.
Exod 12. 40. 41.
Thus in Moses history it is ~~predicted~~ that the Israelites should be afflicted in a strange land 400 years. And therefore it is said that the sojourning of the Israelites who dwelt in Egypt was 400 years. And yet say the Jews by the same history we are informed that the Israelites dwelt but about 200 years in Egypt. For from Joseph's birth to the departure of the Israelites out of Egypt was only 200 years.

But to this it may be answered that in the prediction it is only said the Israelites should sojourn 400 years in a strange land, as also for the other passage in the original and the Septuagint it is that the time of the Israelites sojourning in Canaan was 400 years so that the time they were in Canaan is included in this calculation which easily solves the difficulty.

With respect to the difference there is betwixt the Evangelists Matthew and Luke in their accounts of our Saviour's Genealogy, it is to be observed that Matthew pretended to give us the Genealogy of Joseph his supposed father, and Luke to give us that of Mary herself. As both he and Joseph were of the same tribe. Besides the different names occur in their two accounts yet the same person might well be meant by both, as it was a well known Law among the Jews that the younger Brother was obliged to marry the widow of his deceased Elder Brother, and the children born of that marriage were said either to be the sons of their own natural father, or of the Elder Brother in an adopted sense as they were to heir his estate. So that the variation betwixt the two Evangelists may probably have been occasioned by Matthew naming one of these fathers, and Luke the other in their accounts of our Saviour's Genealogy.

See Universal Hist.
vol: 10. p. 331. 332.
334. 335.
See Abbe S. Pluchie's
Levang. Demon: vol: 1.
p. 262. 269.

upon the whole of this Character of the Divinity of the scriptures, it may be observed, that there is no such consideration to be found among the heathen Philosophers, tho' they wrote near one another, About God, and providence, and the other doctrines of religion, about the precepts of life and the summum bonum. It is to be found in the sacred scriptures, which show that the scriptures are neither false, nor that the authors of them were under the influence of enthusiasm, since nothing is so various and inconstant as fiction and enthusiasm.

There is likewise a constant uniformity of design and intention through the whole of the bible, one dispensation being preparatory to a succeeding and one scene growing naturally out of another, and the prophecies are also all uniform and consistent which is very surprising, considering the distance of time that intervened betwixt their being delivered.

The 8th Character of the Divinity of the scriptures mentioned by our Author is that they predict things which no man could foresee, and which in due time were accomplished. —

This last Character of the divinity of the scriptures can be concluded by those that are unfriendly to Revelation.

With respect to these prophecies it may be observed that there are various sets of prophecies contained in scripture. Thus in the old Testament there are prophecies relating to the messias and pointing expressly at him.

1st There are various predictions with regard to the temporal affairs of the Jews.

And 2^d there are predictions relating to other nations besides the Jews. The new Testament prophecies are a continuation of the old Testament prophecies as to concerning the destruction of the Jewish polity and City.

And 3^d prophecies concerning the rejection of the Jews, and calling of the Gentiles. And many other prophecies that might be mentioned.

It may be proper here to select one or two of these prophecies and show how they are proofs of the divinity of the scriptures by their full and exact accomplishment.

Deut. Chap: 28. This in the book of Deuteronomy there is a plain and express prediction concerning the Jews, that they should be happy when they obeyed the Law, that if they neglected the Law they should be cursed and finally besieged and carried into captivity by their enemies, and that if they should repent they would be restored again to their own Land. These predictions are delivered in clear and express terms through the whole twenty eight and thirtieth Chapters of the book of Deuteronomy.

Deut: 30. 2, 3.

on nat. s.
cal'd religion
170. 171. 172. 173.
30.

now the whole conduct of the Jews has been a full accomplishment of this
Prophecy, for we find from their history that when they obeyed the Law they
were happy and victorious because God was with them but if they despised and
neglected it they were subdued by their enemies.

This prophecy can not be eluded by the Deist, but by their maintaining one of
these two things either 1st That the whole Jewish history was forged to give
credit to the prophecies of Moses.

o. p. 174. 175. 176.

but it may be answered that it is a most improbable thing to suppose that
the public records of a whole people for near 2000 years should be compiled
on purpose to support the predictions of any man. nor to mention that
the Jewish scripture history is confirmed by other credible histories, which
show that it was not forged, but was a true and real history.

from: 34. 14. 15.
16. 17. 18.

or 2^d The Deist to elude the cleanness of the prophecies in the books of Moses.
must and do assert, that these prophecies were forged after the events hapnd,
in which they think they are supported by a passage in scripture itself, when
it is said that Hilkiah the Priest found a book of the Law and caused it to be read
before King Josiah, when it seems there were no other Copies to be found in
Israel, from whence they infer that a forged book was imposed on the
young King Josiah by Hilkiah an old crafty Priest, and Shaphan the scribe.
And they say, if this book had contained the records of the nation it could
not be unknown to the Court.

on nat. s.
cal'd religion
194. 195. 196.
97. 198. 229.

but to this it may be answered that Josiah's father Amon was idolatrous, and
therefor the reading of the Law was neglected in his time which was the rea-
son that no Copies of it was to be found in Israel but this one, which
Hilkiah found in the Ark in the Holy of Holies where the original Copy
was commanded to be laid up. many of the people of Israel knew
the Law at this time and therefor if Hilkiah had forged it, it would have
been easily discovered. As it refers to old usages and Chronicles. And we
cannot suppose the Jews would have so tamely submitted to so many tur-
pentine tales on the credit of a book never heard of before. Besides -
we have the books of scripture which is more ancient than the time of
Hilkiah, such as the writings of David and Solomon, who refer to
the Law of Moses as of divine Authority. And further Moses himself
wrought miracles which confirmed the truth of the predictions which
he delivered, as the Connection betwixt miracles and prophecies is very

see vol. 8. Book 8.
Chap. 21. Concerning
Christ, proph. office.

strong, for a man working miracles shows that the Deity has given him
superior power to all other men from which it may naturally be
inferred that he is possid of superior knowledge.

This same Argument may be applied to Jesus and his apostles in
confirmation of the prophecies uttered by them. And it is to be observed
that the the evidence from miracles were continually decreasing yet
the evidence from Prophecy is always increasing.

Jan: 8. 2. to 13.

Another Clear and remarkable prophecy in the old Testament the exact
fulfillment of which may be taken notice of as a proof of the divinity
of the scriptures is that famous vision which Daniel had of the King
and the 44 Gods in the eight Chapter of his book. which vision

Jan: 8. from 1776
and.
See sup on nat: of
revealed religion,
p: 177, 178, 179, 180
181, 182, 230.

Jan: 8. 21. 22.

See sup on nat: of
revealed religion,
p: 177, 178, 179, 180
181, 182, 230.

See on this subject -

See on this subject -

Jackson's Verbal -

Truth of G. Scriptures.

Shutlock on Prophecy

of Pri: da: Connection

is fully explained in the subsequent part of the chapter, And the applica-
tion is so clear that it seems rather like a history of past facts than a
prediction of future events. For the victories of Cyrus the first king of
media and Persia and of Alexander the Great are clearly and elegantly
described by the similitudes of the Ram and the Goat. And the four-
horns mentioned in the vision related to the four successors of Alex-
ander, and particularly to Antiochus Epiphanes as is plain from the
books of the maccabees, And the accomplishment of this and other
scripture Prophecies is to be found in Heathen as well as Jewish writers.
Porphyry as he could not deny that the Prophecies of Daniel were very
plain and express, asserted they were forged by some Jew after the time
of Alexander the Great and Antiochus Epiphanes, but the absurdity of
this assertion was shown in a former Chapter. viz Chap: 6.

Several other things are taken notice of by our Author in proof of
the Divinity of the Scriptures besides these Characters of it already mentioned
As 1st The wonderful preservation of the books of Scripture notwithstanding
the violent attempts that have been made to destroy them.

2^{ly} The majesty and elegance of the Style of the Sacred writings.
The Enemies of Revelation indeed assert that the Style of the books of
Scripture is barbarous and uncouth, mean and vulgar And that therefor
they cannot be a divine revelation.

But it may be answered that this rusticity of Style is not to be found
in the original, but is owing to Translators mistaking the sense of
the original. And there is no book in which such sublimity of Style
is to be found as is in the books of Scripture particularly in the
books of Job. Psalms. Isaiah &c. The reason of men's not discerning
that elegance and sublimity of Style that is in the Sacred books is that
they are not written in a modern way like other books to which they
are accustomed. But in judging of their Style we should make allow-
ance for Antiquity, and the Eastern manner of writing. As thought
by Critics that the Style of Homer comes as near the Style of the
Old Testament books as any Antient writer whatsoever. And the
Style of the Sacred books is like the manner of the Eastern writers
to this day. -

And 3^{ly} The spreading of religion in the world is taken notice of
by our Author as a proof of the Divinity of the Scriptures. but
this is rather an evidence of the Truth of Christianity, than a
proof of the Divinity of the Scriptures. Since it is not impossible
that Christianity should have prevailed, tho its doctrines had
not been committed to writing.

Before this subject concerning the Divinity of the Scriptures be concluded
it may be proper to take notice of one objection made by the Deists
Against our believing the Bible in general. And it is this; many Irrati-
-ons and extraordinary things say they are contained in the scriptures,
but at the same time there are likewise to be found in it many impos-
-sible stories which we would not believe did we find them in any other
Heathen or Mahometan book. Such as the story of Balaam's asser-
-tion, of Joshua's commanding the sun and moon to stand still, and the
-shadow of the sun going ten degrees back on the sundial of Ahaz; And
many other marvellous and impossible things are contained in this book
which they say are sufficient ground for us not to believe it to be a true
and divine book.

But to this it may be answered 1st. That one might enter into a particular
-detail of these things that are objected against as impossible in scripture
and endeavour to solve the difficulties that attend them, as has been done in
a very satisfactory manner by several learned men.

But 2^{dly} It may be answered to this objection in general That if we find
any other books either Jewish or Mahometan that were confirmed by
as many unquestionable Prophecies as are to be found in scripture with
an exact account of their fulfillments in other books. And if many useful
and important miracles were wrought by the Authors of these books, which
were believed by sober and impartial men in the Age in which the
books were wrote, if we have sufficient evidence for the truth of the mi-
-racles. And if these books were received against all opposition, if all
these circumstances concurred in favour of these Jewish or Mahometan
books, it would be a great ground for our believing them even tho' they con-
-tained some things marvellous and improbable.

To conclude this subject the design of God in giving such a well ordered re-
-velation to mankind as the Bible is, was to bring all men to the knowledge
of himself and their duty, that they might be fitted for enjoying him
hereafter.

Besides the Characters that have been mentioned in proof of the
divinity of the scriptures, it may be proper here to take notice
of several general things which may recommend the scripture
and especially the writings of Moses to every impartial mind, con-
-sidering it merely as a common book, without having a respect to
its divine original. Now we may be convinced of the useful-
-ness and importance of the scripture in general and of the books
of Moses in particular if we consider these two things.

1st The Antiquity of the books of Moses which is by far the most
-ancient history in the world. And even the whole old Testament is
as ancient as any other writer, as it was finished before Herodotus
the oldest profane historian began.

Author of oracles
of personage

Num: 22. 28.

Josh: 10. 12. 13.

2 Kings: 20. 11.

See Thuchfeld's Comment

See Hackhouse's hist. of bible

See more on nat. g.
revealed religion

6: 230. 251. 256. 257.

258. 259. 260.

See more on nat.
revealed religion

pp: 164. 227.

And 2^{ly} may recommend the Scripture to us if we consider its
superiour worth and excellence to that of any other book, so that
tho all other books were lost, yet in the Scripture in general:
and particularly in the books of Moses we should find a great
fund of usefull and important knowledge.

See on on 11th of
revelled religion
p: 164. 165. 227.
228.

See Stackhouse's
of Gen. 1. 2. 4.
5. 6. 7. 8. 9. 10. 11. 12.

As 1st for the books of Moses we learn the origin of the world, and
of all mankind, And these are points which we must always take
pleasure to be informed about. The Mosiac history informs us how
the world began. And our reason acquiesces in the account he gives
us of this matter as satisfying and probable. For we are told that
the world was not the effect of chance, but created by God, And
no Antient or modern Philosopher, nor the Antient Historians and
Poets such as Hesiodus, Democritus, Theophrastus, Hesiod and Orpheus, have
given us a more satisfying account of the origin of the universe
than we find in the books of Moses.

See on on 11th of
revelled religion
p: 166, 167, 168.

Moses account of the origin of mankind is also more satisfying
than any other account that has been given of this matter. For
he tells us that they all sprung from one man, And his account
is confirmed by this circumstance that all nations have agreed
in the essentials of their worship, which shows that they
all received these modes by tradition from one man.

2^{ly} From Moses history we learn the origin of nations after the
flood, And ⁱⁿ we have the best and justest history of primitive
manners.

3^{ly} From Moses writings we have the justest and most excellent
representations of God, as a self-existent spiritual and eternal
being, as the creator of all things, and friendly to men, For he is
described to be the Lord merciful and gracious, abundant in good-
ness and truth, and Moses also sums up religion in these two
important points, love to God and men.

If we had lived in a heathen Country, and had been unacquainted
with these things we would set a great value on a book that
contained such sublime and important truths, but our being
taught these things from our infancy is the reason of our
not regarding the books that contain them as we ought.

And 4^{thly} tho all other books were lost yet from the books
of Moses alone we might learn an excellent body of civil and
political laws, which are absolutely necessary for forming
men into society. And Moses is the first that delivered any writ-
ten plan of government to the world. The laws of Moses have also
a superiour excellency to any other human institution inasmuch
as they regard the inward principles and motives to action, as
well as men's external behaviour. Thus Covetousness is capu-
lly forbid. And goodwill toward our neighbour
is strongly required and recommended in the Law of Moses.

Lev. 19. 17.
Exod. 23. 9.
Deut. 19. 11.
Exod. 20. 17.

From these and many other Excellencies that might be taken & view'd
in the books of moſes, we may ſee that the all other books were loſt,
yet from the books of moſes alone we might learn a great deal of the
moſt uſeful and excellent knowledge, And there is no book in the
world that teaches ſuch a number of uſeful and important things
as are to be found in the books of moſes.

When all theſe Excellencies in moſes writings are conſidered they
afford a ſtrong preſumption in favour of the ſacred ſcriptures
in general, and the books of moſes in particular, And when they
are join'd to the above mentioned Characters of the divinity of
the ſcriptures they amount to a full proof that the whole of
the ſcripture is really a revelation from God.

Chap: 7.th concerning the Inspiration of the Scriptures. —

This Chapter should in order have come before the former, since if the Inspiration of the Sacred Scriptures had been once made out their Divine Authority would easily have followed. —

Inspiration in the highest sense of the word implies a Communication from Deity to the human mind, revealing such truths as men could not discover by the best exercise of their natural reason, such as that Jesus existed in a pre-existent State &c. but it is also called Inspiration when a person is deeply impressed with a sense of moral and divine truths on his mind.

with respect to Inspiration in either of these senses, it may be observed
See Stackhouse's God of Israel, p: 16.
That Inspiration is by no means an impossible thing for God: For since the Deity can make whatever Impressions he pleases on men, since forming men at first was a greater Act of power than forming their reason, and therefore the possibility of Inspiration cannot be denied on any but directly Aristotelical principles.

And 2^{ly} The probability of Inspiration may be argued from this, that as God is the moral Governour of the world, it is natural to think he would incline to give men some proof of this by revealing future events to them, especially such events as are important and interesting to men, as this would convince them that the world was directed by a wise being who foresees all things that were to happen in the world.

And 3^{ly} This doctrine of Inspiration has had the general Consent of learned men in all nations. And in the history of all nations we find the knowledge of some truths prevailing, that could not be found out by men's natural powers.

Thus has been a Question much debated on this subject, whether Prophecy has been confined to Jews and Christians, or if it extended also to the heathens?

Those who assert that Prophecy extended to the heathen world argue, 1st That it is plain from the heathen writers that God gave them some distant notions of a Messiah.

2^{ly} They argue that we find the heathens had predictions about future events which came to pass. And their Sybilline Books contain many prophecies of future things, and these books of the Sybills were existing before the Christian Era, as we are assured by heathen authors. The books of the Sybills which we have now indeed are false, and

De fidei de divinatione

Spurious, but the Antient Books of the Sybils were genuine and
Authentic, And its more than probable the Roman's had them from
the greek Translation of the Jew's sacred books. And accordingly
we find that Virgill's 4th Eclogue has a great resemblance to severall
passages of Scripture. — Virgill in that Eclogue talks of the time
to come, And 'tho according to the opinion of some he pretended
this as a Compliment to Pollio or some other great Roman yet
we see he delivers it by way of prediction which shows that the
heathens had a notion of prophecy. —

It is an undoubted fact that about the time of Virgill there
was a general ^{expectation of} a messiah as about to come that prevailed among
the Jews, which Providence took care to spread through the world.
Some have endeavour'd to account for this general expectation of a
great person to appear at that time, by saying it was derived
from some Antient Tradition even before the days of Moses.
But this is not probable because these old prophecies before Moses
time were general and did not fix the particular time for
this person's appearance. so that it is more probable these ex-
pectations were derived from the Jew's by means of the Sep-
tuagint Translation of their sacred books. —

Chap: 8.th Of the Authority of the Scripture

The Papists and Protestants disagree wth the Foundation of the Authority of the Scripture, for those of the Church of Rome maintain that we should believe the Scriptures to contain the will of God only, because the Church believes it, and that the Church is infallible, but the Protestants assert that the Authority of the Scripture must be founded on our discerning these Arguments which prove its Divinity.

The Protestants Argue thus in favour of their opinion.

1st Particular persons have a right to Enquire and Judge for themselves, consequently they have a right to Enquire into the reasons for which the Church believes the Scripture to be Divine. And the same reasons that convince the Church of the Divinity of the Scripture, will convince particular persons. —

And 2nd Some of the reasons for men's believing the divine Authority of the Scripture are plain and simple which cannot depend on any other things, such as the Internall marks of Divinity in the Scripture viz: the purity, sublimity, and uniformity of its doctrine, and the prophecies contained in it. And if these be Characters of its Divinity, how one must be Capable of Judging of these marks as well as the Church. And as to the Externall marks of the Divinity of the Scripture, as that it lasted some thousand years ago, this depends in-
deed on human Testimony, but not on the Testimony of the Church of Rome, since these Externall marks might have been sufficient to convince us of the Authority of the Scripture tho they had been conveyed to us by no Church whatever, for the Scripture was believed to be Divine long before even the Church of Rome existed.

The Papists object to the Protestants Arguments on this subject, 1st That receiving the Scripture on the Testimony of an infallible Church is the surest way to be satisfied of their divine Authority, as he who receives them by this way may be certain that he receives nothing but what is true, since Christ has promised that the Church should be infallible; but a particular Person may be deceived in Judging of the Internall marks of the Divinity of the Scripture, the one of these is a fallible, but the other is an infallible way of being satisfied about the divine Authority of the Scripture.

But to this it may be answered that the way prescribed by the Romish Church for believing the divine Authority of the Scripture, labours under as many if not more disadvantages than the Protestants way, for according to their way, before a person can believe the Authority of the Scripture he must Enquire what are the marks of a true Church, and one may be mistaken in this Inquiry, as well as in Judging of the marks of the Divinity of the Scripture. —

And 2^{dy} It is from the Scriptures alone we can learn the marks of a true Church. And therefore the Scripture must first be proved to be divine before we can know which is the true and infallible Church. And consequently the Authority of the Scripture cannot depend on that of the Church, since the Authority of the Church depends on the Scripture. Else it would be proving things in a Circle, first proving the Authority of the Church by the Scripture, and then the Authority of the Scripture by the Testimony of the Church which is absurd. Besides Christ's promise to the Church can only be proven by human Testimony. So that there is no greater security for a divine faith in the way prescribed by the Church of Rome than on the way in which the Protestants believe the Scriptures.

2^{dy} It is objected by the Papists that to prove the Authority of the Scripture by reason and Argument requires too much leisure and Enquiry for the bulk of men who have neither Time nor Abilities for such an Enquiry, And therefore it is a much surer and easier way to believe the Scripture on the Testimony of the Church -

But to this it may be answered that it requires as much Time and as great Abilities to Enquire into the marks of the infallibility of the Church of Rome, as to prove that the Scripture is the word of God. And this must be done before a person can receive the Scriptures on the Authority of the Church.

And 3^{dy} The Papists object that in fact the bulk of people in Protestant Countries receive the Scriptures as divine on the Testimony of their particular Churches.

But to this it may be answered that the case is widely different, for the Protestant Churches require and urge the people to search and Enquire for themselves, and especially to Enquire into the marks and Characters of the divinity of the Scriptures, but the Church of Rome hinders and forbids the people to read the Scriptures at all.

The meaning of a divine faith in believing the Scriptures to be the word of God is that the Evidence for this arising from human Testimony may be so strong and undoubted as to leave the mind in no Hesitation or Uncertainty about this matter, And we don't rely wholly on human Testimony for the Authority of the Scriptures but on the power and providence of God. To convey these Scriptures pure and unmix'd down to us. In like manner as we would believe and act on a mathematicall proposition that had been demonstrated by Sir Isaac Newton or any man of great and uncommon abilities. And tho we rely'd on his abilities yet we would also believe it on account of the truth of the things contained in that proposition. -

See for Chap: 9th
in my projections
Vol: 1.
and in the French
Edition Vol: 1. p: 83
Sh. 86 86
Book 1. Chap: 15

Chap: 10.th If any one can of himself under-
stand the marks of Divinity which are in
the Scriptures?

To answer the Question proposed in this Chapter it may be observed
in general that the marks of the Divinity of the Scriptures
are either Externall or Internall, the Externall marks are
miracles and Prophecies. And with respect to these it may be
observed, that even a wicked and depraved man may discern the
force of these Externall marks, and may, by observing them arrive
at a Conviction of the Divinity of the Scriptures. But as to the
Internall marks of the Divinity of the Scriptures, such as the Purity,
and Excellency of its doctrines and precepts, the majesty and simpli-
city of its style, &c, the influence of these depends in great
measure on the Temper and disposition of the person before
whom they are laid. And it's not to be supposed that a man
of a depraved Turn of mind should perceive their beauty and force
without the assistance of Gods Holy Spirit. for the Scripture assures
us that the natural man receiveth not the things of the spi-
rit of God, for they are foolishness to him neither can he know
them because they are spiritually discerned. —

Chap: II. Concerning the perfection of the Scripture.

See Stackhouse 604.
of divinity p 253 By the perfection of the scripture is meant, that it contain all
rules and precepts necessary to salvation, and all proper motions
to induce us to obey these rules. The scripture is perfect tho it does
not reveal the whole scheme of Christianity in all its parts, as it
stands in connection with all other parts of divine providence,
since we could not comprehend the scheme of Christianity in all
its parts, and even the angels these exalted spirits are said to
bring into these things for Christianity with regard to us is a
progressive scheme, it succeeded former dispensations and thus it
is connected with things past, and it is also connected with
things yet to come. . .

Chap: 12.th Concerning Traditions.

summary: Our author puts this Chapter after the former, because the Roman
vol: 1st Chap: 12
for explanation of the word tradi-
tions.

Catholics deny the perfection of the scripture, and assert the necessity of orall tradition. The Romish Church have the same notion of traditions, which the Pharisees and Jewish Church had of their traditions for they believed that God gave Moses the written word, and also some ~~orall~~ traditions to be delivered and conveyed down by word of mouth, in like manner the Church of Rome tho they allow the scriptures to be the word of God yet believe also that the apostles transmitted several orall traditions to the Church to be conveyed by word of mouth. Thus of the Romish Church apart there are certain rules by which one may distinguish apostolicall constitutions from false traditions, as.

1st what the whole Church receives must be an apostolicall tradition.

2^d whatever ^{rite} has been practised in all ages, must be of divine institution.

3^d what all the doctors of the Church teach either by themselves, or united in Councils must be an apostolicall tradition.

4th whatever the Church of Rome receives to be an apostolicall tradition must be so, as the Church of Rome has had a continuall succession from the apostles days.

But it is Answered to these rules by the Protestants.

1st That we must be at a great loss with respect to traditions passing through such a number of fallible men.

2^d How private Christian cannot know what was, and what was not received in the apostles days except what is committed to writing. But he may know the will of God and his duty by searching the written word.

3^d The Church after the apostles death did not receive any unwritten traditions; And it is certain there are many contradictions betwixt the Greek and Latin Churches about orall traditions. These orall traditions are the main support of the Church of Rome and most of their doctrines and rites are built upon them. And the best way to answer their arguments from these traditions is to deny that there have been any binding traditions since the days of the apostles, for it is certain that several of the rites of the Church of Rome began in the third and fourth century, and some of them even as early as the second century, such as

De Tertullian
De Resurrectione

worshipping of relics, Consecrated bread, Praying for the dead?
Signs of the Cross which they wear, Consecrated oil, and worshipping
images and pictures. So that the proper Question betwixt the pro-
testants and Papists is not How antient the doctrines and rites of
the Romish Church are, but how far they are conformable to
the practice of Christ and his apostles, and how far they are found-
ed on scripture?

Chap: 14th. Proving the scripture to be the only rule of faith and manners. — — —

*Stackhouse's
of deism p. 63.* This Chapter is designed Against the Socinians, who deny the infallibility of the scripture, and against the Quakers who assert they are led by an internal light, and have no need for the scriptures.

As to the Socinians, they acknowledge the scripture to be infallible in the most important points, such as the Essentials doctrine of faith, as to its moral precepts, as to the prophecies contained in it. And also as to the more important facts related in it but thus. apart it is not infallible in lesser matters, for these reasons. —

1st This infallibility is not founded on any thing in the scriptures themselves, nor on Christ's promise to his apostles. —

2^{ly} Neither the apostles nor first Christians did believe such infallibility, nor did the apostles claim it to themselves. —

3^{ly} It is plain from the new testament that the apostles did sometimes Err. —

1 Cor: 7. 12. . 40. 4^{thly} The apostles distinguish betwixt their own judgement, and the spirit of God, which shows they were not infallible. —

and 5^{thly} the Socinians argue that infallibility is the prerogative of Jesus alone. —

2. Tim: 3. 16

To the first Argument of the Socinians it may be answered. That it is asserted in general that all scripture is given by inspiration, or in other words that it is infallible, and we have and so.

Luke 12. 11. 12. . prep promise of Christ to his apostles that the Holy Ghost should *John 16. 13. .* teach them what they ought to say and should guide them in all truth. It is indeed objected against this that Jesus here means only that the disciples should be led by the spirit on more important occasions. But it may be answered that it was very proper for Jesus to promise his apostles the assistance and direction of the Holy Spirit in all times of trial, and on all occasions. —

*Acts Chap: 15. 1st
from 1st verse to 32.*

The 2^d Argument of the Socinians against the infallibility of the scripture, is drawn from the account that is given in the Acts of the apostles of the Judaizing Christians at Antioch differing with Paul and Barnabas, about Circumcising the Gentile Christians, and sending a deputation to the College of apostles at Jerusalem, to have their opinion about this point, from whence the Socinians argue that the Judaizing Christians at Antioch did not mind the opinion of Paul and Barnabas in this matter, which they would have done if they had been infallible. —

But to this it may be answered 1st. That the Judaizing Christians at Antioch did not indeed acknowledge the infallibility of Paul and Barnabas, but their opinion in this matter is not to be regarded more than this ~~other~~ Question concerning the Circumcising the Gentile converts, was to be determined by their opinion. But as it is to be considered that being Jews and Pharisees, they were blinded with zeal for their old religion which hindered them from agreeing with Paul and Barnabas in the present Question.

Gal. 2. 1, 2. 2^{ly} This Paul was infallible, yet he did not always insist on his apostolic authority, after the example of his master Jesus, who did not always insist on his divine Commission as a reason for his being believed, but desired the Jews to make use of their reason.

3^{ly} The reason of the Church at Antioch sending to the apostles at Jerusalem was not that they doubted Paul and Barnabas, but they thought the rest of the apostles being joined to them would more effectually silence the Judaizing Christians.

4^{thly} Inspiration does not supersede the use of mutual conversation and reasoning on any subject, but it only secures men against error. And in fact all the apostles agreed about the Question of not Circumcising the Gentile Christians after having heard one another, so that there was no difference betwixt them.

Acts 15. 28. And 5^{thly} it may be answered to that part of the objection, That the apostles put themselves on a level with the Holy Spirit because they say it seemed good to the Holy Ghost and to us. That the apostles declare the Question concerning the Circumcising the Gentile converts was concluded by the Spirit. And it was necessary to join themselves with the Holy Spirit, for the Judaizing Christians said that the apostles decision of this Question was not agreeable to the Spirit of prophecy under the old Testament. And they pretended the Church of Jesus was of their opinion in this matter. And therefore it was necessary for the apostles to join themselves together and say it seemed good to the Holy Ghost and us.

Acts 10. 14. The 3^d objection of the Socinians is that the apostles did sometimes err, and thus say they we find Peter was in a mistake about the Gospel being to be preached to the Gentiles after he was endued with the miraculous powers of the Holy Ghost. we find also the Church blamed Peter for eating with these of the Circumcision which shows they did not think him infallible.

Acts 11. 2. But to this it may be answered that the whole designs of God with regard to the Gospel was not revealed to the apostles all at once, but was revealed to them gradually as the situation of the Church made it necessary, And thus when it was necessary the Gospel should be extended to the Gentiles, Peter was made to see it in a vision, And it is not at all strange that one educated in the Jewish Religion should be surprised that the Gentiles were to be called to the Gospel of Christ.

Gal. 2. 12, 13, 14.

Another objection of the same nature with the former is drawn from the difference that was betwixt Peter and Paul, on Peter's refusing to eat with the Gentiles, when the Jews were present, for which he was reproved by Paul; And say the Socinians either Paul or Peter must have been wrong.

Act. 10. 19, 20, 34.

But to this it may be answered that Peter's mistake if it was one, was not about a doctrine, but about a matter of prudence. And it appears from what he himself taught on another occasion that he did not think it sinfull to converse with Gentiles. The Question betwixt Paul and him was what was most prudent in the present case. And Peter thought his eating with the Gentiles at that time might offend the Jews. It was not about the Christians freedom from the Ceremoniall Law that they differed at this time, but about a particular Case in which perhaps Paul was right. But this mistake of Peters is not the same thing with teaching a doctrine opposite to the will of God. For it is not asserted that the apostles were infallible in their life and conduct. but only that they were infallible in delivering what was revealed to them from heaven.

1 Cor. 2. 3. 3.

80. . . 5.

Another objection also of the same kind with the two former is drawn from Paul's cursing the Jewish high priest, and then confessing a fault by saying he wist not it was the high priest, but say thus Christianity does not allow us to curse anyone, And his confessing a fault show he was not infallible.

The answer to this in generall is the same with the answer to the former objection viz. that perfect perfection is the prerogative of Christ alone. and the apostles don't pretend to it.

But more particularly, Paul's indignation at this time was intended as a deliberate reproof to the wickedness of the high priest in commanding him to be smitten before he was judged, which Paul's office as an apostle gave him a right to do. for we find the prophets of old frequently predict judgements against Kings and magistrates. And see had also Jewish example for this.

math 23. 27.

who denounces severe curses on the scribes and Pharisees. And as to that saying of Paul's that he wist not it was the high priest, the originall language for it is, that he did not own and acknowledge him to be a Legall High priest.

The 1th objection of the Socinians against the infallibility of the scriptures is that the apostles did vintiquish betwixt their own judgement and the spirit of God. This saith Paul. speaks in a certain place. And unto the married I command yet, not I but the Lord, in a verse or two after he says, but to the rest I speak not the Lord. And again in another place he says, now concerning Virgins I have no commandment of the Lord. yet I give my judgement, &c. which distinctions evidently show say the Socinians that the apostles were not infallible.

1 Cor. 7. 10

80. . . 12.

80. . . 25.

But to this it may be answered, That since the Apostles sometimes distinguish
betwixt their own judgement and the spirit of God. we may be certain
they were always inspired except when they tell us otherwise. And this
distinguishing betwixt them is a strong proof of their integrity, integrity,
integrity. And with respect to the case before us it is to be observed.
meth 5th. 32. That Jesus gave express commands about marriage, and divorce, And
therefore Paul speaking about those things. saith, And unto the married
I command as not of but the Lord. But about virgins Paul saith Jesus
gave no particular command. And Pauls meaning here is that as
Jesus had declared nothing expressly about virgins he would deliver his
own private opinion about that point in this place, but that in other
places of his writings he was inspired by the Holy spirit.

It may be farther observed against the Socinians, who deny the
scripture to be the only rule of faith and manners, and a perfect
reason to be the only perfect rule of life and conduct.

1st That reason is very much darkened and obscured which is a truth
taught by the light of nature and confirmed in scripture. Now
reason being corrupted throws clouds of darkness upon the understand-
ing and hinders it from forming a true judgement of things
relating to life and conduct. A pure and virtuous state of mind
is a necessary prerequisite to our receiving divine truths, and
therefore it would be very improper that men should be left
with no other rule than their blind and corrupt understandings.

2^{ly} Reason is an insufficient rule of life, because there are many
mysteries in divine things which reason cannot comprehend, for
instance we cannot know the excellency of the whole scheme of the
divine Government by our not seeing how the several parts of it
are connected with each other. Besides there are many things prop-
per for us to know in our present state which we cannot find out
by the exercise of our reason, such as the intention of providence
in any extraordinary, Historically facts, as for instance the designs
of providence in the Jews being kept a distinct nation, and in the
sufferings and death of Jesus. Could not have been known without
a revelation.

It may be farther observed That there may be just cause for
positive rules being given to men of which they cannot discern
all the reasons. This it was becoming God to enjoin certain cer-
tain rules to the Jews tho they did not see the whole reasons for
Gods enjoining these rules.

And even morall precepts may be given to men which gross un-
derstandings will not discern the reason of, such as to bless them
that curse us, and to mortify the flesh. These and such like pre-
cepts as are to be found in scripture may be fit and reasonable,
the corrupt men may not discern their beauty and excellency.

It may be proper next to take notice of the opinion of the Quakers on this Question, who maintain the Scripture is not the only Rule of life as they are led by an Internall light which opinion they say is supported from the Scripture themselves, which promise, that the Spirit of God should lead men into all truth. But it may be answered that this promise does not mean that the Spirit should prescribe new Rules to men besides those that are Externally revealed in the Scripture, but only that it disposes mens minds for receiving the Law of God. And that promise was in a particular manner Confined to the Apostles. This

See hist. of Anabapt. opinion concerning our being led by an Internall light, may
be seen in Germany - and in fact has frequently given scope to the wildest enthusiasms.

It is objected by the Quakers against the Scripture being the only Rule of faith and manners.

1st that a Rule should be so complete as to direct men in every particular Circumstance in which they may be placed, and men are frequently in such Circumstances, that they can find no particular Direction in Scripture, and therefore they must have recourse to an Internall light for their Rule of life. . .

But to this it may be answered that it is impossible there should be particular Rules given in any book suited exactly to the Circumstances of every particular person, but there are excellent general Rules given in Scripture which may easily be applied to every particular Case. . .

And 2^{ly} It is objected by the Quakers that a Rule should be such as might be usefull to all Intelligent Creatures, such as deaf and blind ones, but the Scripture must be useless to men in that Condition, and therefore they must have recourse to an Internall light for their Direction. . .

But to this it may be answered in general that a Rule of faith and manners is intended for such Creatures as have the use of their reasonable powers. And as for those who are Incapable of using this Rule we may be assured that God will give them such a provision as he sees needfull for them, and which it is not our business to pry into. And

See 682. vol. 1. Chap. 11. for Judgment of this
it is a very dangerous opinion to assert that Ignorant and unlearned persons should be left entirely to an Internall light for their Rule of life. . .

Chap. 13th Concerning the Judge of Controversies.

This Chapter like some of the former is designed against them of the Romish Church who assert that the Pope alone or the Pope and Councils are the supreme Judge in all Controversies about Religion. The Protestants on the other hand they teach that the Pope and Councils cannot be the supreme Judge of Controversies, and that all men have a right of private Judgement. Confirmed in the scriptures.

1st Because some Popes and Councils have given decisions directly contrary to the determinations of other Popes and Councils on the same points, which plainly shows they are not infallible and consequently they cannot be the supreme Judge of Controversies.

And 2^d Because Christianity confirms to men this right to prove and examine all things, and it was on this footing of free Enquiry that Christianity made its way at first, when opposed by all human authority. Jesus always desires men to search the scriptures, and Enquire into the evidences for his divine mission which supposes that particular persons may and ought to examine into things themselves, and not be swayed by any Authority, whatsoever, for in scriptures we are required to try all things, and hold that which is best. In a word this right of free and impartial Enquiry belongs to every man as a reasonable Creature. —

But it is objected by Papists that Christianity indeed commands impartial Enquiry, but leaves no liberty for a free decision, for in scripture we are commanded to believe that under the most terrible penalties.

But to this it may be answered that we are commanded in scripture first to Enquire whether Christianity be true or false, and if it be false we need not fear the threatenings thus denounced, ~~but if it be true~~ but if it be true, then there is nothing unreasonable in a persons being punished by duty for obstinately rejecting clear and convincing Evidence. .

The Conclusion of the whole therefore is, That every man should Enquire impartially for himself without passion or prejudice in favour of any opinion or authority, and should be swayed always by sufficient Evidence. .

Chap: 16. Concerning the reading of Scripture

See Blackstone's Commentaries p. 65. 66. 67. 68.
The Church of Rome refuses the Layety the privilege of reading the Scripture, and as it is dangerous to allow the people to read them because they may mistake the sense of Scripture and draw Errors from it.

But it may be answered that the best things may and have been abused, but that is no just argument against them, and the disadvantages arising from the people not reading the Scriptures are much greater than can arise from their reading them.

The true reason why the Church of ^{Rome} refuse to let the Layety read the Scripture, is that it would let too much light into their minds. And it was about the time of the Reformation they made this decree to hinder the people from treating the Scriptures.

The Church of Rome do not always debar the people wholly from reading the Scripture, but they publish translations of their own, in which every thing that **points** against the Church of Rome is made to favour them. And then the Bishops sometimes permit the people to read these translations.

The Scriptures should be carefully read by all and especially by those that profess to explain it to others, as they are the foundations of a Teachers office, and as they are the fountains from which he is to draw these doctrines he is to teach to others.

There is a Question proposed here whether Philosophy may not be of use to us in explaining the Scriptures?

To which it may be answered, that Philosophy does not assist in forming just views of the doctrines of Scripture, for the Question turns upon this, whether such a doctrine be contained in Scripture? And then for the knowledge of the Scripture originall language and Customs is the thing that is essentially necessary for explaining the meaning of these Books.

Philosophy also gives little light in all the Articles of Faith except in these two, The doctrine of originall Corruption which may be confirmed by Philosophicall observations on the human body, and the doctrine of the Liberty of human action, but this last is rather a Philosophicall than Theologicall Question.

But with respect to the precepts contained in Scripture morall Philosophy may be of great use in explaining and enforcing them, by showing they have their foundation in nature.

And naturall Philosophy is also useful in explaining and confirming the doctrines of naturall religion, such as the being and perfections of God, and providence.

The Scriptures should be carefully studied by Teachers of religion, as they are excellently calculated for improving and bettering the heart, as well as for enlightning the understanding.

And the Scriptures are also excellent, fitted to improve and awaken the
the imagination, as all the excellencies of writing are to be found in them,
particularly in the Books of Moses, The Psalms and some of the Prophets,
in which things are expressed in the most sublime and striking manner
for all our ^{modern} European Languages are dead and languid, when compared
with the Eastern manner and Phraseology in which the Scriptures
were wrote. -

Chap: 17.th Of the Versions of the Scripture.

In Pictet's Theolog.
arch vol. 7. p. 126.
127. 128. 129.

There have been severall Paraphrases and versions made off the scriptures both by jews and Christians, which are mentioned by our author in this Chapter. But learned men are of opinion that these paraphrases are not so ancient as our author seems to place them, which is a little before or about the time of our saviour. The reasons they give are these.

1st That Origen who was at great pains to collect versions of the scriptures never mentions these Jewish Paraphrases, nor yet does Jerome who also undertook some works on the scripture and had frequent communications with the jews. Both these would certainly have taken notice of these Jewish paraphrases in their works, had they been existing in their times, and 2^{dly} There are some words in these Paraphrases evidently of a later date, than the time our author thinks they were composed.

The origin of these ^{this} Chaldee paraphrases was. The jews having lost their own language after the Babylonish Captivity, they began to have the scriptures translated into the Chaldee tongue that they might understand them. And their way was that in the Synagogues one read the scriptures in the Hebrew and another interpreted them into Chaldee.

The Uses of these Paraphrases are 1st That from them we learn how the Hebrew text of the old Testament was read at that time by the jews.

And 2^{dly} From these paraphrases we learn what passages the jews applied to the messiah as prophecies of him of which there are very many. It may indeed be objected that these paraphrases can neither serve for this nor the former use, if some learned men think they are as late as the third or fourth Century.

But to this it may be answered. That it is the opinion of severall learned men that tho these Paraphrases were not composed till about the third or fourth Century, yet they were only enlargements on old notes delivered when the Hebrew scriptures were interpreted into Chaldee after the Babylonish Captivity; And therefore shew us the sentiments of the ancient jews on this matter. Besides we may be assured that the jews who lived in the fourth Century would never have applied any passages of the old Testament as prophecies of Christ. If these passages had not been contained in the old notes, for as they had such an inveterate hatred against the Christians, they would rather have inclined to give these passages a different turn.

vid. Joseph. Antiq. Among the several versions that have been made of the scriptures,
chap. 12. one is Sep. The most remarkable is the septuagint translation, so called
Septuagint translation because it is generally thought to have been composed by seventy-two
persons, but I doubt and Jerom did not believe this translation
to be the work of seventy-two persons.

Gen. 8. 22.

It is the opinion of several learned men that all the books of the
old testament were not translated by the same hands, and at the same
time, except the five books of moyses, and their reason for it is that
there is plenty of false Greek in the other books, and none in the
Greek translation of moyses books, excepting only in one passage.
The style is so different in the septuagint translation of all the books
of the old testament, that it does not seem probable they were translated
at the same time, and under the same direction. In the book of
Ecclesiastes particularly there are several instances of false Greek.
The book of Daniel is said to have been translated by Theodosius
since our saviours time about the year 184. And if there was a more
antient translation of this book it is now lost, but it appears this
has been one, as some fragments of it remain in Justin martyr.
The septuagint translation seems rather to have been made by the
Jews at Alexandria, than by Jews sent from Jerusalem for that pur-
pose, but it might be sent afterwards to Jerusalem to see if it was exact.
There are two Editions of the Septuagint translation of the old testa-
ment. viz. The Edition published by our foundryman Richard Graft,
from the Codex Alexandrinus, And the Edition published by Sam. Elzevir
1681, from the Codex Romanus.

The Codex Alexandrinus was sent in a Compliment to King Charles
the first, from Turkey, about 100 years ago, by Cyrillus Lucarius
Bishop of Constantinople, and from it Mr Graft published his Edition
of the Septuagint.

The Codex Romanus is as old as the fourth century, and much
older than the Codex Alexandrinus; The first Edition from it was
published at Rome in the year 1587. But Hoff's Edition is reckoned
the best which was published in the year 1709.

The Septuagint translation is of great use for several purposes, as
1st to help us to understand the Jewish language, and in fixing the mea-
ning of the Hebrew phrases.

2^d It prevented the Jews from Corrupting the scriptures of the
old testament, as it was soon spread through a great number of
hands, which made it impossible for them to corrupt them had
they intended it, without its being easily discovered.

Gen. 33.

And 3^d The Septuagint translation may help us to correct errors
in the Hebrew text which may have arisen from the Careless-
ness of transcribers. And of which there are several instances in the old
testament. Thus we find that Jacob in blessing his last blessing
on the twelve tribes forgets the tribe of Manasseh which has probably
dropt out of the Hebrew text, but is preserved in the Septuagint.
And again in another place in our translation which is made.

Gen. 4. 8

from the Hebrew text It is and counted with his brother Abell, and it came to pass when they were in the field. But the Septuagint renders this passage much better for thus it is. And Cain said to his brother Abell let us go into the field, And the Samaritan Pentateuch agrees with the Septuagint in this. . .

And thus again the 115 Psalm is an Accrostick Psalm each verse of it beginning with a letter of the Hebrew Alphabet. but in the Hebrew text. the letter nun and a verse answering to it is wholly omitted, but in the Septuagint we find a verse which if it were turned into Hebrew would begin with the letter Nun, which our is wholly omitted in the Hebrew text. But on the whole the Hebrew text is preferable to the Septuagint for ^{concerning} those that understand the Hebrew language.

Dr. Pridg. Thucyd. Aquila who lived about the year 130. and from being a Christian revolted to Judaism gives us also a Greek version of the old testament. but he translates some parts of it, that are relating to the miracles.

Isaiah: 7. 14. for first once in that passage of Isaiah, where it is said behold a virgin shall conceive and bear a son, in the Septuagint it is rendered *Παρθένος* a virgin. but he translates it in his version *παρθένος* a young woman. And in like manner he gives a false translation of several passages in the old testament. . .

There is a question proposed here, whether the Hebrew text of the old testament is perfectly pure. Some take the affirmative in this question and assert that it is pure and incorrupt, but this is not to be understood of all printed

But as of main: the Editions of the Hebrew Bible, but only of the manuscript Bible which is ^{now} in the hands of the Jews. Others maintain that tho the Hebrew text is pure and ^{in the} main yet that several smaller errors may have crept into it ^{as the last} through the fault of transcribers, and that for the following reasons. . .

1st There is no reason to imagine that Providence had taken more care of the old testament than of the new, and its well known to everyone that there are innumerable various readings in the text of it. . .

2^{ly} There are many places in the present Copies of the Bible which it should be made sense of, and to reconcile with other parts. . .

3^{ly} There are some places in the present text of the old testament where mistakes are very evident, Thus Solomon's prayer at dedicating the Temple is delivered in different words in the Books of Kings and Chronicles tho it was but once pronounced. . .

And 4^{thly} the account which we have in the Talmud of the manner in which the present Jewish manuscript Copy was established confirms this opinion for it was done by several Hebrew Rabbies from comparing several manuscripts of various readings, and they agreed that their Copy should be used and read in the Synagogues, and destroyed all the rest. And say then we have no certainty that any Copy was incorrupt at that time, or that these Rabbies chose the best. We should therefore search into old Paraphrases and translations, in order to correct any errors and remove any difficulties in the present Hebrew Bible. But we should keep invariably by the Hebrew text as it is, and where any corrections are found out let them be put in notes or comments. . .

Some apert there are not only accidental but willfull mistakes
in the present Hebrew text, And that it has been corrupted by the later
Jews out of spite to Christianity, Mr Whiston in particular is very
zealous for this opinion, And gives the following reasons for it. -

1st The Jews in their Talmuds allow that it is lawfull to alter the sacred
books, if it be for Gods glory, And therefore it is probable they have done
it, to destroy the evidence for Christianity.

2nd Their obstinacy in opposing Christianity may convince us that
they would stoop at nothing to weaken the proofs for it. -

3rd Just in manner gives particular instances of several Books that
had dropt out of the Hebrew Bible, and charges this on the Jewish
Rabbies. -

4th It appears that the modern Jews did corrupt the Hebrew
copies of the old Testament about the 2^d Century, for there were three
versions of it made by them into Greek at this time, in order to spread
these Corruptions as the Greek language was then most generally known.
The versions were that of Aquila, of Theodosion and of Symmachus,
the two first of which were apostates from Christianity to Judaism
and the last was a Jewish proselyte, Father Simon and Doctor
Hoddy join with Mr Whiston in this opinion that the text of
the old Testament was corrupted at this time, And Irenaeus
and Jerome say expressly that Aquila intended to corrupt the
Scriptures of the old Testament in order to foun his apostacy.

5th The Targums of Jonathan Orkeloi and Aquiles were made
likewise about this time, in order to spread these Corruptions also
among the Eastern Babylonish Jews. -

And 6th Mr Whiston asserts in support of his opinion that the
Jews in these versions altered the division of the Prophets and
Hagiographicall books in the old Testament, And that they placed
Danell among the Hagiographicall writers in order to weaken the
evidence for Christianity from his prophecies, And Jonathan the he-
Paraphrased the other books of the old Testament yet did not paraphrase
the book of Danell.

From all these things Mr Whiston concludes that it plain the
Hebrew text of the old Testament has been willfully corrupted by the
modern Jews out of spite to Christianity. And his intention in all this
is, that it would be a short and easy way of removing many objections
brought by the Deists against Christianity, from the Quotations in
the New Testament, not being found exactly in the old. By our allow-
ing that Matthew and the other writers of the New Testament had
a different copy of the old Testament from what we now have,
and that from it they made their Quotations. -

Without entering into a particular detail of Mr Whistons
arguments, it may only be observed that tho he is very sanguine
in this matter, yet what he says does not prove that the Jews
have willfully corrupted the text of the old Testament.

For 1st The Jews had always a vast veneration and regard for their scrip-
tures, And they have still hopes of being restored to their own land,
And think the scriptures are to be the Rule both of their Civil and
religious affairs. And therefore it cannot be supposed that on any ac-
count they would wilfully corrupt them: -

And 2^{ly} The place which I mention mentions as Corrupt don't prove that
the Jews attempted to alter the original Text, but only that they en-
deavour'd to give it a different turn by making paraphrases on it, And this
is a very common thing among Christians to do in the new Testament.
they endeavour to give it a different turn by criticisms, but they never
attempt to alter the original Greek of the new Testament.
So that on the whole tho the Hebrew Text of the old Testament be not
perfectly pure, yet it does not appear ever to have been designedly corrup-
ted, And it is still good in the main, and preferable to any Paraphra-
ses that have been made on it. -

Chap: 18. Of the sense and interpretation of Scripture. . . .

2602. 3. 6. -
In explaining Scripture we are to consider there a spirituall as well as literall sense and interpretation of it, As is plain from that passage of St Paul where he says, who hath made us able ministers of the new Testament not of the letter but of the spirit, for the letter killeth but the spirit giveth life. i.e. one is to obey. And regard the spirit more than the letter of the law. As for instance. That Command of Jesus to take up the Cross, implies not that all Christians are bound to take up a Cross in the literall sense, but that they are to be mortified to all worldly enjoyments. The Jews in our Saviours time minded more the letter, than the spirituall intention of the Law. And therefore it was right for Jesus and his apostles to correct this notion, And to convince ^{that} those perceiving the rites and sacrifices enjoined by Moses law was not valuable much on its own account, but only as it was a mark of gods forward dispositions. And it is in this sense that Paul says the letter killeth, i.e. the bare observance of the letter of the law cannot sanctify and save a man. And he calls himself a minister of the spirit in opposition to the Pharisees among the Jews, who were teachers of the letter of the law.

The practise of allegorising the scriptures was in use among the Jews before our Saviours time, and the Fathers of the Church sometimes practised it. And Woolston in our days does the same or rather more for he endeavourd to turn the whole history of our Saviours life and miracles into fable and allegory. But the the Fathers allegorised the miracles of Jesus yet they did not deny the reality of them, only they thought allegorising a proper way of conveying instructions, and suited to the genius of their times.

Now the deists maintain they are warranted in this practise of allegorising the scriptures from the example of the apostle Paul himself, who allegorises the history of abrahams two sons, and says they represented the two Covenants. Follows triumphs on this, and says its plain more never intended to represent the two Covenants by that history.

But it may be answered that Paul does not advance this as a proof for Christianity nor does he say that Moses intended to signify the two Covenants by that history, nay he says that it is here allegorised; and his reason for it was, that as the Jews were then very fond of allegorising the scriptures, this was an argument suited to their tempers and disposition.

There is also a typical meaning of scripture as well as a spiritual.
But a type is meant one thing being intended to prefigure and repre-
sent another thing that is to happen in after ages. Thus some
things that David and Solomon did and said were types of the messiah.
And in some passages of scripture where the writers seem to speak
of themselves for they relate to the messiah. As is plain from this.
That the Prophecy explained preceding prophecies as being types and
representations of the messiah.
And 2^d The Jews understood many things related in the old Testament
as being types of Christ. —

2 Sam. 7. 12. 13. we have an instance of a typical prophecy in that passage where
God promises to David that his son should build an house for his name
And that he would establish the throne of his kingdom forever.

1 Chron. 28. 6. 7. This was spoken evidently of Solomon, and David in another place
applies it to him. but this promise did not terminate in Solomon
for in the 132. psalm which is ascribed to Solomon he seems to have
an eye to this promise, and expects higher things yet to come, as

Psalms. 132. 10. 17. when he says that God would make the horn of David to bud. Now
a Horn in the Eastern Countries was always the Emblem of a kingdom,
and Isaiah and Jeremiah and also some others of the prophets prophesied
of the messiah under the name of the son of David. And that he
was to sit on the throne of David for ever and ever.

It may be further observed in proof of a typical meaning of
scripture that there is no inconsistency in one thing being a type
and representation of another thing that is past about 100 years ago
And why may not a thing be as well a type and prefiguration
of another thing that is to come about 100 years after? And it
was very common at the time in which the prophets wrote

vid. V. M. Lectures
on the Prophecy of Isaiah

Isaiah. 20. 23.
Ezek. 4. 1. 2. 3.

to express an event that was to happen by a typical action, as
is plain from severall instances in the writings of the prophets.
Besides the Philosophy of Pythagoras was delivered in in a typical
or mystical manner. And the latter Platonists allegorise the
whole heathen mythology. And therefore it is not to be wondered at
if we find instances of typical meanings of Prophecies in
the scripture.

There is also another Question proposed here whether there may not
be a double sense of prophecy. i.e. whether a Prophecy might not
have a respect to two different events.?

To which it may be answered. That this is a thing by no means
impossible. Since the Holy spirit who had a clear view of the
whole plan of providence, might direct the prophet to repre-
sent himself in such a manner as to answer two future events.
That were similar to each other. Some say that that the near
event was a type of the future event. And therefore think that
this double sense of prophecy may be ascribed to typical prophecies.
There are severall instances of the double sense of passages to be
found in other writers, and why may it not be allowed in the
scripture? Especially as the prophets had always a leading thought.

Psalm 2.
10. 16.
22.
1604. 1

To the coming of the messias, and in this manner severall of the Psalms
of David are to be explained.

Chap: 19.th If none of the sacred books is lost.

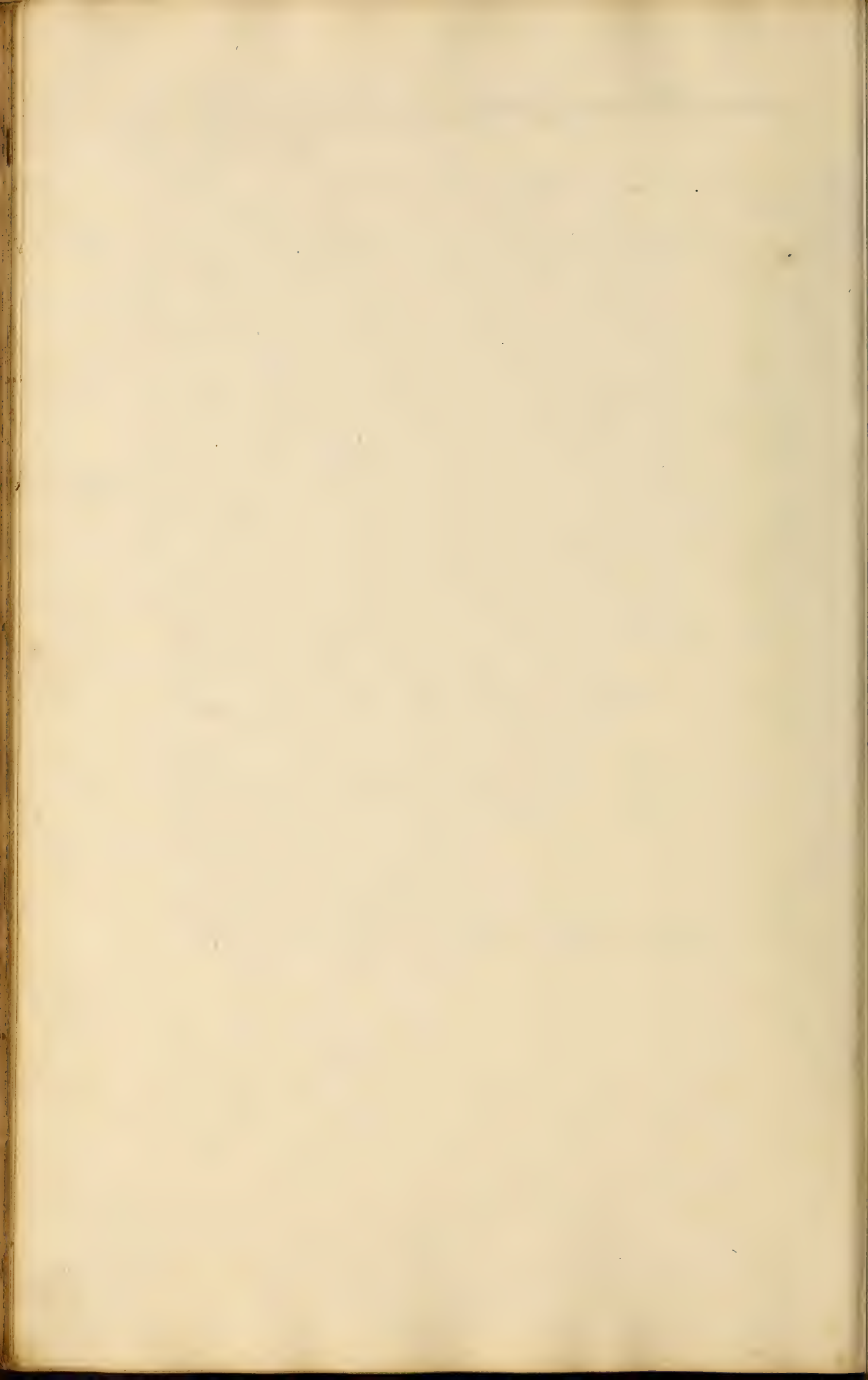
what gives occasion to this Question is that some books are referred
to in the scriptures, are now lost or not extant among us. Thus Paul.
Col: 4. 16. in his Epistle to the Colossians desires them to cause that Epistle be read
in the Church of the Laodiceans, And that they should read the Epistle
from Laodicea, now there is no Epistle from the Laodiceans extant in
our days. But it may be answered that some think the Epistle to
the Ephesians was also directed to Laodicea, And what he says here is
not meant of an Epistle directed to the Laodiceans, but one sent from
the Church of Laodicea to the Colossians which might be the case, but
was not received among the Canonisall books of the new Testament.
Thus is another passage in Pauls first Epistle to the Corinethians, where
1 Cor: 5. 9. 10. 11. he says, I wrote unto you in an Epistle not to keep company with
fornicators, yet not altogether with the fornicators of this world
for then must ye needs go out of the world, but now I have written
to you not to keep company, if any man that is called a brother
be a fornicator &c. From this passage some infer that it is plain
Paul had wrote another Epistle to the Corinethians prior to any of
them which we now have. But it may be answered that this suppo-
sition is very improbable for these reasons.

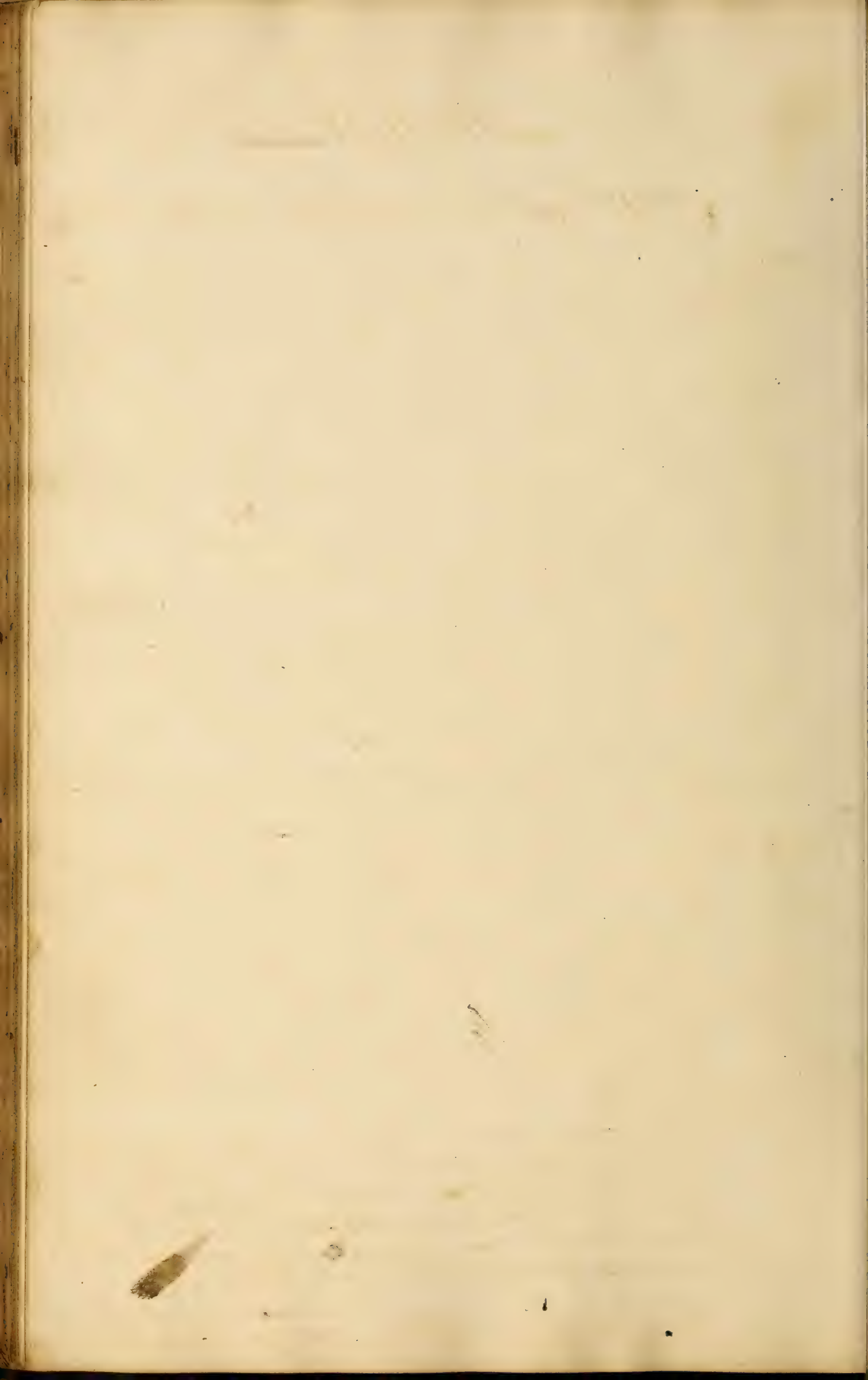
1st Because none of the Antients mention any Epistle to the Corin-
thians besides these two that are still extant.

2^d Clements Romanus in his Epistle directed to the Corinethians
refers to the first Epistle to the Corinethians which we have, as
being the first which the apostle Paul wrote to them.

And 3^d what Paul says here that he had wrote to them in an Epistle
not to company with fornicators, may signify that in the former
part of this same Epistle he had given them that direction, And that
in this passage he affirms and confirms what he had thus said.

For Chap: 20. Con-
cerning 40 apocryphall
books in the
vol: 1st part of the 20.
pages Theol. French
vol: 1st Chap: 52.
page 142. and
before Chap: 52.
Concerning 40 marks
of spurious ap-
ocryphall books.





Book II

Chap: I. Concerning the unity of God.

*The unity of God may be proved from the by our Author in opposition to three kinds of Heresies. 1st Prop-
Unity of design at
tendency appears position to those who maintain that there are two equally power-
in the universe.*

*See Stackhouse's
of Divinity, p. 82. 83.*

full independent beings the one God and the other will. 2^{ly} In opposition to Polytheism, and those who assert there are several deities, and 3^{ly} In opposition to those who assert a plurality of independent good beings all united in the same design.

That if these opinions prevailed among the Persians, Egyptians and Greeks of old, and have also prevailed among some sects of Christians such as the Gnosticks, the Marcionites and the Manichians, and this opinion continued even till the reformation.

this doctrine of two good and bad independent principles may be argued against two ways. 1st A Priori, and 2^{ly} from a consideration of effects.

For suppose two independent principles, good and evil, with equal power, they would just balance each other, and nothing be produced; as the one would incline to prevent the good and the other the evil that would issue from each others acting, and therefore none of them would have any motives to action.

As to the 2nd way of combatting this doctrine from a view of effects. According to this opinion we would find many things in the creation of any creature tending to its destruction as to its welfare, and preservation, if it was a compound production of two such beings, but the contrary of this evidently appears in the frame of every creature.

2^{ly} Some general law as gravity, for instance, produces numberless good effects for one bad one, which would not be the case if there was an independent evil being as well as a good one.

And 3^{ly} we perceive a good design carried on through the whole universe, so that we may as well assert there is two different minds in a person of a calm and sedate temper, as that there are two independent beings of opposite dispositions in the universe.

2^{ly} Our author asserts the unity of Deity in opposition to Polytheism. Some indeed deny there ever was such a thing in the world, and they assert that the the Heathens worshipped a number of inferior Divinities, yet they always acknowledged one Supreme God. As St. Austin and Lactantius prove, and they say this seems also to be acknowledged by the apostle Paul in his Epistles.

Rom: 1. 21.

But with respect to this it may be observed, that the the better word among the people and Philosophers had juster notions of the nature

of God, than the Generality of the People, ~~yet the bulk of them~~ do not seem to have had any notion of his unity, nor had they any opportunity of being taught to correct Polytheism, and to form just notions of God. For it is certain that the established religion in the heathen world was Polytheism, they worshipped the Gods as different independent Beings, which presided over different Countries, and carried reckons up about 3000 of such Deities. It is thought that one Cause of Socrates's Condemnation was his attacking Polytheism and endeavouring to establish the unity of God.

2^{ly} The secret of the Heathens mysteries is said to have consisted chiefly in detecting the falshood of Polytheism, and asserting the unity of God. But they were bound to conceal this doctrine under the most terrible penalties.

And 3^{ly} The Heathens never speak of their Gods as being in subordination to one another, but asserted that all the Gods of every Nation were independent, and provided for and protected that Nation, as obviously appears from all their writings before Christianity; And after Christ's coming they persecuted those who attacked Polytheism. But the later Platonists who arose in the second Century and were called also Eclecticks, because they chose what was best out of all the different opinions of the Philosophers, they took another method. For they allowed the Heathens were wrong in asserting a plurality of independent Beings, and that the Christians were right in acknowledging but one supreme God. But they asserted that there were inferior Beings who took care of every particular Country, and therefore that adoration was justly due to them from the people.

Others endeavour to soften Polytheism by saying it was only the different perceptions of the one true God, which they worshipped under three different names, and they allegorised all the parts of the heathen mythology. But the wisest heathens had no good opinion of this way of allegorising, such as Plato and Aristotle, and even some of their best

Dionysius Halicarnassensis despised this way of allegorising, and condemned Polytheism altogether. Socrates complained also of the bad effects the Characters of their Gods had on the morall of the people, for sometimes the Character of their Gods was so contemptible that they ridiculed one another's Deities; so that on the whole Polytheism may justly be charged on the generality of the heathen world.

There is another Question proposed on this subject viz: wherein consists the evil of Polytheism? To which it may be answered, 1st that it was a paying worship to nonexistentities, for their Deities had no existence but in the Idea of him who worshipped them, and consequently it was an irrational worship.

2^{ly} It tended to withdraw their minds from the only just object of worship, for it had no ultimate reference to an original Author.

3^{ly} It destroyed all notions of the unity of design in providence. And 4^{thly} The Deities the Heathens worshipped were frequently of the worst Character, which must naturally lead the people to practice all manner of vice, and thus justified themselves in this from the example of their Gods.

3⁴ Our author speaks the unity of God in opposition to those who as-
-serted a plurality of ^{Gods} good beings. But this opinion is so absurd and has so
few to support it that it needs only be mentioned.

This article of the unity of God has been pressed into all the hands
of the Christian Church not so much in opposition to Polytheism,
as in opposition to the Valentianis manicheans and other Heretics
who denied this doctrine.

The doctrine of Polytheism could not support itself against the argu-
-ments of the Christians after Christianity began, which made the Phi-
-losophers who lived after Christianity give it up altogether. But we
must always distinguish between the doctrines of those Philosophers
that lived before Christianity, and those who lived after it, such as
Porphyry and others.

The causes of Idolatry mentioned by our author in this Chapter
are chiefly taken from the opinion of the later Platonists.

There is another Question proposed on this subject. viz. If men by Na-
-turall light could find out the unity of Deity?

To which it may be answered that there has always been some traces
of tradition in the world, And it is hard to distinguish between what
is found out by naturall reason and what is known by tradition or
revelation. For it is easy for the mind to find reasons to support a thing
when it is found out, but this is widely differed from finding out the
thing at first.

Summ. prelus: Chap: 2^d Of the Various names of God?

vol 1st - - - There is a difficulty, arises here about reconciling some passages of scripture, which seem to be contradictory, for in the book of Exodus

Exod: 6. 3. God said to Moses by his name Jehovah he was not known to Abraham Isaac and Jacob. when, yet in severall places of Genesis the

Gen: 12, 18, 17. originall word for the name there given to God is Jehovah. . .

Exod: 3. 13, 15. Learned men have endeavour'd to solve this difficulty, different ways. - some assert that according to the original it should be read, and my name Jehovah I made it known to them. And thus main-

tain that it is here spoken by way of interrogation which was a way among the Hebrews of affirming that a thing was true. Either of which pretensions easily solves the difficulty. -

Exod: 8. 13. Moses insisting so much, to know by what name he should declare God to the Egyptians shows they were already infected with the superstition of the Egyptians who always gave names to their Gods. -

Chap. 3. Concerning God's Spirituality

See Blackhouse 600, of spirits p. 42, 79. The Socinians distinguish betwixt the divine properties or perfection and his essence, but this is a merely metaphysical question, and it is certain we cannot separate the ideas of them in our minds.

Our author argues from the spirituality of the divine nature, from matter's being incapable of thought. —

If all matter thinks, then thinking must be essential to matter, and it must think at all times without interruption, but by all the discoveries that have been made matter tho' ever so much refined does not seem capable of thought. Thus: if of matter thinks it must arise from its different modifications, but it cannot be conceived for what reason a square piece of matter should be capable of thought more than a round piece of matter; so that it is impossible that all the different modifications of matter should make it think.

Besides if all matter thinks, then every particle of it must think. but this supposition is too absurd for any one to maintain. and what the Philosophers call the vis inertia of matter, is quite incompatible with the notion of its thinking.

Some Philosophers say that thinking may be superadded to matter. But even tho' this were the case yet matter would not think, but it would be something else joined to it and which did not belong to it.

Matter is naturally dead and inactive, and it is a property of it to continue in motion or rest till it be actuated and compelled by another force. and therefore it could not be put in motion at first till it was impressed by some other being. —

Thus if seen gravitates on our Earth. — Mr. Craige. Further we find that gravitation operates at a distance, and that for it cannot be owing to matter, and tho' as some think a subtle ether were the cause of gravitation, yet still that subtle ether must have a cause, so that in the end we must rise to a spiritual being as the cause of all.

These places of scripture where deity is spoke of as being seen, are not to be understood of seeing his naked essence, but only some representation of him. And sometimes they are also to be understood of the highest knowledge of God.

For Chap: 1st
sec on: 1st
vol: 1st

Sec
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Ex

Chap: 3.th Of God's Omniscience And Wisdom.

See also p. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The Socinians deny that the knowledge of Deity extends to minute matters, which they think below his notice. But this is expressly contradicted in scripture. —

They also deny the divine foreknowledge or prescience of such future things as depend on the revolutions of the human will.

It because it appears impossible the deity should know these things which depend on the human will; as it is impossible say they. To reconcile the liberty of man's will with the deity's foreknowledge.

2. They say this does not derogate, from the divine glory, to say that the deity does not know things impossible to be known. no more than it derogates from the divine power to say he cannot do impossible things.

And 3rd The Socinians argue that the deity foresees in general all that is possible for man to do, and that he can provide proper remedies for all the ways thus far chosen. And they think this notion argues as well for the deity's prescience as to assert that he foreknows things depending on man's free will.

But it is answered to these arguments of the Socinians. —

1st That the deity's prescience even of those actions that depend on man's will is expressly taught in scripture, as is plain among other things from the many prophecies thus delivered concerning man's future actions. —

2nd To deny the divine prescience is the same thing in effect as to deny an overruling providence, for it is allowed by all that the deity foresees the whole series of causes and effects in the material world. and as the rational world is the most important part of all God's works, so according to the doctrine of the Socinians Universal will may be introduced into it, while the deity does not know of it till it happens.

And 3rd It may be answered to the objections of the Socinians that their notion of the divine prescience is not satisfactory, for the deity cannot provide certain remedies against all the ways that man may choose, as man's will is always free, and therefore if the human will can resist these remedies which the deity provides he cannot prevent evils being introduced into his works as far as man shall choose to introduce it.

Our Author takes notice here that there is a two fold knowledge ascribed to God, viz; what the schoolmen call the *Scientia naturalis* Et *simplicis intelligentiae*, and the *Scientia Libera Et visionis*. By the *Scientia naturalis* is meant that the deity knows all the possibilities of things in the material world, and all the abstract relations of things, as mathematical truths and the science of numbers. By the *Scientia libera* again is meant that the deity has a perfect knowledge of all absolute truths, and of things future.

Some ascribe also a third kind of knowledge to God, which is called the *Scientia media*, by which is meant that the deity foresees all things that are to be done by men.

The Calvinists and Arminians disagree about this last kind of knowledge that is ascribed to deity, the one asserting that the deity is proper of it, and the other denying it.

There is no doubt a real difficulty how to reconcile the freedom of man's will with the deity's prescience, and several ways have been attempted to reconcile them with one another.

Thus some say in general that many things which we believe are incomprehensible, and therefore we may believe the divine prescience, tho we cannot reconcile it with the freedom of the human will.

Others in order to reconcile the freedom of will with the divine prescience, say that there is a two fold liberty viz; what is called the *Libertas naturalis* and the *Libertas indifferentiae*.

The *Libertas naturalis* is when a person acts with choice, and according to the strongest motives that are presented to him, or that he is free from external force and does a thing voluntarily.

By the *Libertas indifferentiae* is meant, that a person may act either according to the strongest motives, or contrary to them as he pleases...

Now the Arminians thus assert that the human mind has a freedom of indifference, or of acting sometimes contrary to motives if it pleases.

The Calvinists again they maintain that the human mind has only the *Libertas naturalis* or a power of acting according to the strongest motives. But that it is free, inasmuch as it is not forced by any external force, and they say the deity who is the most free of all beings has only this kind of liberty, and acts always on the best motives and considerations.

Those who maintain this last opinion say there is no difficulty in the union of the divine prescience and human liberty. Taking the freedom of human will in this sense...

But the difficulty is as to the consequences of this opinion, A. How the
Deity will not according to it be the cause of all the evil that proceed
from the resolutions of our will, by giving them motions which
determine and constrain them to act accordingly. e.

Our author concludes this Chapter with making a distinction be-
tween the divine knowledge and wisdom, which is just enough.
By the knowledge of Deity is to be understood merely the perception
of the intellect as to the possibilities of things without considering
their ends.

But the wisdom of Deity includes his proposing ends in his actions
and proper means to accomplish these ends, and also that these
ends be good; for we can suppose an will being proposing ends
and means to himself that are bad, and this we call craft or
cunning, but we never give it the name of wisdom except
when the ends proposed are good.

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Chap: 6th Concerning the Will of God?

There is a question proposed here of the deity be free, or if he acts by necessity? To answer which it may be observed that there is two kinds of necessity, viz. a Physicall necessity, which takes place from the fixed laws in the naturall world. with respect to
~~might be said not to be, on one sense. As he is necessarily free, just~~
~~which the deity is free, as not being bound by naturall laws~~
~~and good, but of the highest freedom to act according to the~~
~~most perfect standard of virtue, which flows from motives and~~

Considerations, in which respect the deity is free, as he acts always from the best motives, in which the most perfect freedom consists.

There is another Question proposed here of the will of God be the primary rule of Justice.

To which it may be answered that the divine will is not the
primary rule of Justice ^{with regard} to God himself. By which is meant.
that the deity is naturally holy, just and good, and these per-
fections are essentiall to the divine nature and depend on no
resolutions of the deities will. But the will of God is the
primary rule of Justice to men when manifested to them.

Chap: 7th Of the Attributes or Affections of the Divine Will.

altho the deity has but one will yet there are different acts and relations of the same will. As Goodness and Love: Goodness when ascribed to men implies endeavouring and endeavouring to do good more extensively than strict justice. And thus of Goodness in the deity is a desire of communicating happiness to his creatures through the world, as far as their natures are capable of it, and as far as is consistent with the interests of the grand whole which he is always supposed principally to have in view. If different ranks of creatures are necessary in the universe, the deity must have a liberty to place different creatures in different ranks, and no creature has just cause to complain that it is not in a higher rank of being.

Love which is another affection of the deities will, or rather is only a higher degree of goodness, may be divided into three kinds. 1st Benevolence, which means mere good will to any person. 2^d Benignity, which extends a step farther viz: to doing ^{him} good offices, and 3^d Complacency, or an esteem of any persons good qualities.

The goodness of deity was the primary motive of his electing men to salvation previous to the death of Christ, or any other thing. Goodness and mercy differ in this respect that goodness takes place to all creatures, but mercy respects a creature as being under sin or calamity and distress.

See Stackhouse's
of divine lib: 100.
101. 102. 103.

The goodness of deity may be proved two ways. Some endeavour to prove this truth by arguments a priori reasoning it from the deities natural perfection as his omniscience and omnipresence which are supposed to have been established before. Another argue this, since God is infinite in knowledge he must know what kind of happiness his creatures are capable of, in their several ranks in his universe, And this infinite knowledge must secure the deity from all error and mistakes, And must direct him to the most proper means for promoting the universall happiness. And the omnipotence of deity must enable him to put these means for procuring happiness into execution.

Again as the deity is infinitely and perfectly happy, he can have no motive or temptation to incline him not to impart happiness to his creatures. As men are hindered from doing good from the imperfection of their understanding, and their not knowing wherein true happiness consists, and also from the happiness of others frequently interfering with their own.

But this argument is not so demonstrative as some imagine, because the knowledge and omnipotence of deity from which his goodness is here inferred as a correlary must first be proved,

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Chap: 6th Concerning the Will of God?

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To which it may be answered that the divine will is not the primary rule of justice ^{with regard} to God himself. by which is meant. that the deity is naturally holy, just and good, and these perfections are essential to the divine nature and depend on no resolutions of the deities will. but the will of God is the primary rule of justice to men when manifested to them.

Chap: 7th Of the Attributes or Affections of the Divine will. —

altho the deity has but one will yet there are different acts and relations of the same will. As Goodness and Love &c. Goodness when ascribed to our supli^r of desiring and endeavouring to do good more extensively than strict justice. And thus of Goodness in the deity is a desire of communicating happiness to his creatures through the world, as far as their natures are capable of it, and as far as is consistent with the interests of the grand whole which he is always supposed principally to have in view. If different ranks of creatures are unequal in the universe, the deity must have a liberty to place different creatures in different ranks, and no creature has just cause to complain that it is not in a higher rank of being. —

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But this Argument is not so demonstrative as some imagine, because the knowledge and omnipotence of deity from which his goodness is here inferred as a Corollary must first be proved,

by Arguments a posteriori, and the Argument, for the conclusion can never be stronger or built on another foundation than the Argument for the premises.

2^d The two perfections of knowledge and omnipotence are not necessarily connected with goodness. And it would perhaps be difficult to show the connection betwixt them. For we can easily imagine a being such as the Devil possessed of knowledge and power, and yet destitute of goodness.

And 3^d The evidence from these Arguments a priori soon vanishes and leaves the mind in doubt and uncertainty. But the Arguments for the divine goodness a posteriori or from the Effects of it in the universe, leave the mind in a more settled State, and therefore are more conclusive.

supra: Theol. for the whole of this. - Ad to the second way of proving the divine goodness viz. from the Effects of it in the universe, it may be observed in general, that the Deities goodness may be proven from every thing in the universe, whether animate or inanimate, considered either in their own particular frame, or as they stand in connection with other things.

Now we to consider the solar system alone, Arguments for the Deities goodness from it multiply on us beyond conception. The Laws of the material, animate and rational world seem all on the most careful review nicely calculated to promote the general good. And tho' one bad Effect should sometimes happen from these general Laws, yet it is much more than balanced by ten thousand good Effects which flow from them.

When we take a review of the Animal world, and consider that in Animals there is such a curious Nature of interior and exterior parts, all guided by a proper outside, nicely adapted to preserve the whole frame, and fit the animal for the duties of its State. And when we consider that they are endued with Instincts directing them to proper food and to use all means necessary for self preservation, and that these instincts dont terminate on the animal itself, but leads it to extend its care also to other animals; This surely is a strong Argument for the goodness of Deity.

The goodness of God would also evidently appear were we to consider all the several parts of the human body, in which there is nothing noxious or tending to the destruction of the frame. But all the fibres blood vessels, nerves and Arteries, are all intended for good purposes.

The same truth may be proven from a consideration of our internal senses, and of the human heart which is fitted for the fast and fullish of every thing good and excellent. And both the immediate exercise of these good affections, and the reflections on them is made grateful and delightful to the mind, by the wise constitution of that God who delights in the exercise of goodness.

The law of generation which the deity has implanted in our nature
and the laws of the association of ideas, from which memory pro-
ceeds, and the laws of habits which the deity has fixed are all good
and the some bad effects may arise from them, as for instance from
associating false ideas together, and indulging evil habits, &c. yet
these are sufficiently overbalanced by the good effects flowing
from these constitutions.

In a word the preponderancy of good to evil both in the naturall
and morall world clearly proves the goodness of deity. For to ascer-
tain which it may be observed that there are three kinds of good
viz. naturall and morall, and what divines call spirituall good.
Now as to naturall good it must be allowed that there is more
pleasure and happiness to be found in the human species, than
pain and misery,
and as to morall good it will be owned that among men
there is more truth than falsehood, more justice than injustice,
which shows the preponderancy of morall good.

With respect to spirituall good this indeed cannot be so easily
determined, but even tho it should be allowed that there
is a ^{not} preponderancy of it, yet there are sufficient evidence from
the things that have been mentioned to prove the goodness
of deity.

There is an objection made here against the deities goodness
from the permission of will, for say they if the deity be good,
How comes it that so much naturall and morall evil prevails
in the world?

But to this it may be answered in generall that the partial ^{not} evils
which happen in the world are the necessary consequences of gene-
rall laws, thus for instance a stone thrown from a house chances
to hurt some person in its fall. this is a partial evil to that
person, but is the necessary consequence of an excellent general
law, viz. the law of gravitation, which if suspended would stop
all the grand movements in the universe. And it is necessary
the world should be governed by generall laws that men may
certainly know to expect effect from certain causes. As a crop
in harvest from sowing and sowing in the spring &c.

Again as to the human mind and the morall evils which prevails
in the world. Self Love and other passions seem to be necessary to
men in their present state to excite them to take care of their
frame. And this passion may sometimes be excessive and vicious.
but then this vicious excess and other evils that happen in the world
are not decreed but permitted by deity; and this is the best possible
world that can be, and yet evils the necessary consequences of
the laws that take place in it. And that evil may be and fre-
quently occures to serve good purposes and designs.

So that to answer this objection made against the goodness of
Duty, it could only be said that the partial evils which hap-
-pen in the world are the necessary consequences of God's generall
law; and necessarily follow on the best possible order and
Constitution of things...

Chap: 8. th Concerning the Justice of God.

See Stackhouse's *Divine Justice*, p. 106, 107, 108, 109. Our Author in this Chapter considers a Question which has been much debated, viz: Whether vindictive Justice be essential to duty? —

By vindictive Justice in the duty we are not to understand a desire of revenge as if the duty felt any angry emotions at his creatures, or disired their misery merely for its own sake. But by vindictive Justice in the duty we are to understand a will to inflict just punishment on those who trample on his laws, for asserting the honour of his Government.

Now there are two different opinions concerning this point. Some assert that the Justice of duty is only a particular exercise of the disposition of Goodness. And they explain the attribute of Justice as being an act of righteousness to the whole universe, which obliges the duty to inflict such just punishment on offenders, as may deter others from sinning, and may preserve good order in the world.

Others again maintain that Justice is a disposition of duty leading him to punish vice for its own sake. And they assert that he punishes sin out of a mere hatred at sin itself independent of any view to the order of the universe, for say they there is an inherent evil in sin which makes it deserve to be punished on its own account.

Those who maintain the first opinion, that the duty punishes vice merely to preserve good order in the world, reason thus in defence of their opinion.

1st Say they this sets the attribute of Justice in the most amiable light; for we must esteem that as the most perfect Government which pursues the publick happiness as the principle and ultimate end. —

2^{ly} This keeps us from ascribing infirmities or human passions to duty, and represents him as being still calm and desiring the good of his creatures even when he uses the chastening rod.

3^{ly} This gives no more encouragement to sin than the other opinion, as it does not alter the nature and severity of the punishment, that it flows from Goodness. And it makes no difference in the severity of the punishment, whether it be inflicted for the good of the offender, or merely out of hatred to vice only it makes the Judge appear more venial and amiable even to the offender himself, when he knows he is punished out of Goodness. —

And 1^{thly} those who who espouse this opinion. assert that it is most agreeable to the simplicity there is in the divine nature, And say they there is no need for having recourse to many principles in the divine nature when one will do in this case.

Those who maintain the second opinion viz. That justice is a disposition of deity to punish vice for its own sake, offer the following reasons in support of their opinion.

I say then we observe a certain apprehension of the greatness there is in sin in our own minds, which leads us to approve of punishing it, even for its own sake. And it is impossible for us to root out this notion, it being so deeply fixed in the heart. when we see a person offending, the first and natural sentiment that arises in our minds is that the person deserves to suffer, and the other viz. the support and preservation of society is only a secondary sentiment.

See more dialogues. Dr. Henry more who espouses this opinion puts a case that if three persons suppose two men and a beautiful young virgin was cast on a desert island, where there were no other inhabitants but themselves, suppose that one of the men was a person of excellent good dispositions, and the other a barbarous Russian; And suppose that in the absence of the man of good dispositions, the Russian should ravish the virgin, should render her tender flesh with thorns and after making her suffer all manner of cruelty should kill her. He asks, if the man of good dispositions would not have a right, and be naturally led to punish the Russian, the society could not be benefited and supported by such a punishment?

Again suppose there were but one rational being in the universe, that it had been loaded with the Creator's bounty. And that it testified the highest blasphemy against, and contempt of the Creator, surely it would deserve to be punished, tho' that punishment could not advantage society, there being no other inhabitants in the world except that being alone.

And 2^{ly} Those who maintain this last opinion. argue that all are agreed that virtue and goodness deserves to be rewarded for its own sake, and that truth is to be loved merely for its own sake, And so is not vice and morall iniquity deserve to be punished also for its own sake, since our hatred of vice is as intimate as our approbation of virtue.

The sum of the argument on this last head is briefly this. That since we have an ultimate hatred of morall evil in our own minds, we may naturally conclude that there is some principle analogous to this in the divine mind which leads the deity to punish vice for its own sake.

Those who maintain the first opinion that the justice of deity is
only a particular exercise of the disposition of goodness, will reply
to this argument. That this ultimate hatred of will is an imperfecti-
on in our minds; but there is no occasion to ascribe it to the deity

on the whole it may be observed that the generall doctrine of
justice being essentiall to deity, will be maintained either on the
one or the other of these schemes.

for Chap: 9th.
sec. 1st. p. 100.
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See Stackhouse
Body of Divinity 4. p. 91.
92. 93. 94; 22. 287.

Chap: 10th Of God's Power Dominion and Omnipresence.

The power of God is exercised immediately by an act of his will, and therefore our author makes no distinction betwixt them.

It is asked here whence proceeds the origin of the idea of power that is in our minds?

To which it may be answered that we are conscious of activity in our own minds, by which we move both our own and other bodies around us, and also from attending to the changes in eternal things, we arrive at the idea of power.

Some philosophers indeed deny that we have any idea of power. See: Hume's Essay of Cause and Effect. i.e. That we have no idea how one thing produces another.

But it may be answered to this that men have always imagined they have an idea of power, of cause and effect, and thus it is very common for them to say that they are the cause of motion in their own limbs. This is one of the earliest ideas that enter into the mind for when a child stamps with its foot it imagines itself to be the cause of the noise that follows. With men are the real causes of motion or that the mind is only an occasional cause, is nothing to the present question, for still it appears that the mind has an idea of cause and effect, which was the thing in dispute.

The deity's Dominion consists in his governing all things according to the best reason and most perfect wisdom. Not but that the deity may determine things by a sovereign act of his power for which we can discern no reason. As for instance supposing the souls of men all equal at first, why the deity places a soul in one body rather than in another, why he appoints a soul to exist in a body in one period, and another soul to exist in a body in another period, and why one man is placed in more favourable circumstances as to improvement than another, these are things we cannot account for, and yet no creature has just cause to complain of the deity's conduct.

To consider the omnipresence of deity as being an extension of space is incompatible with our notions of a spiritual nature. By the omnipresence of deity is meant that he knows what passes, and can do what he pleases in every part of space, and

immensity, And this answers all the purposes of omnipresence.
Our notions of the presence of a materiall object is that it
fills a certain part of space. So as that no other materiall
object can be in that part of space at the same time. —

But we consider spirituell objects as being present in any
place where they exert their power. Thus we feel our souls
are present in our bodies by their exercise And they move all
the system of the body, And our bodies they act on other bodies
that are without us. —

In like manner we may conceive that other created spirits of
superiour powers to us may have a much wider dominion over
the system, and be capable of acting on many more bodies
than we. Nay we may conceive there may be a created spi-
rit of vastly superiour powers to us, that may have a command
over the whole solar system, by an act of its will, as we can
act on our bodies by our wills. And from these conceptions
we may rise up to some faint and imperfect notion of
the deities omnipresence. —

To conclude it may be observed that the deities presence is
much more real in any part of space and even in our bodies
than the presence of our souls is. —

Chap: II.th Concerning the Aternity of God.

See Blackstone's God.
of Divinity, p. 75. 76.

The word Aternity denotes three things viz: Without beginning, without end, and without succession or duration. Now in order to understand in what sense the deity is without succession of time, it will be necessary to consider the origin of our idea of time. which according to the metaphysicians is in this manner: - That one Idea Starts up successively in the mind after another, and when we observe the distance of time in which one Idea Starts up, from the time in which another Idea Starts up in the mind, this gives us the idea of time. And in like manner our observing the distance of one note in music from the sounding of another note, gives us some idea of time. Also by observing certain regular External motions such as the revolution of the sun, we gain the idea of a larger portion of time. - Now the schoolmen say that the deity has none of these successions of Ideas, and therefore is without succession. But yet it is very difficult to frame any notion of the Aternity of deity without considering a succession of time.

The best notion we can form of the Aternity of deity is that by one single act of his understanding he at once discerns every thing that has been, is, or will be. And that properly speaking there is no succession of Ideas in the divine mind, as there is in created minds.

Chap: 12th. Of God's Simplicity, Infinity, And Glory. -

The best notions we can form of a Spirituall Being is that it is without Compositions of parts, or that it is simple and undivided.

All the perfections of deity are reducable to these three, viz. his power, wisdom and Goodness and these are all united in one undivided Essence.

see Chap: 8th. all the morall attributes of deity may be resolved into good-ness. It was shown formerly, that the attribute of Justice was resolvable into it, And it is plain that the Idea of Goodness includes in it the Idea of mercy, Patience & forgiveness.

As for Holiness, it when applyed to the deity, implies no more than a high approbation of all morall Excellence whatever, and therefore it likewise coincides with the generall attributes of deity.

As to the Infinity of God, it has been Questioned both among Divines and Philosophers whether the human mind has a positive Idea of Infinity, or if it has only a negative Idea of it, viz. by separating all bounds and limits from the divine nature?

With respect to this it may be observed that it does not seem possible for a created mind to have an adequate Idea of what is unbounded and unlimited, but it is certain that we have sufficient proofs that there is such a thing as Infinity, which will appear from a review either of infinitely great or infinitely little things.

If we attend to the vast immensity of things such as the universe, we will be convinced that there is Infinity, for we can fix no bounds to it, and it surpasses the utmost effort of our imagination. A large mountain which appears as a great object when compared with smaller hills, yet appears but as a small object when compared with the whole Earth. The Earth again appears but as a point when compared with the solar system, and the solar system appears as nothing when compared with the systems of the fixed stars so that at last we must arrive at Infinity.

The same will be evident if we attend to infinitely little things, for there are some animals so small that they can't be discerned by the naked eye, and are perceptible only by the finest microscopes, they being ten thousand times less than a mite, which yet have all the members of an animal, such as

eyes, and legs, and have all the humours and blood vessels that
are in a body. And the whole distance from this infinitely small
animal to the immensity of the universe, is filled up with a
regular gradation of beings.

Altho' these infinitely great and infinitely little things may serve
to give us the most exalted notions of the divine perfections and
works, and it is a matter of indifference whether we have an
idea of infinity or not.

Chap: 13.th Concerning the Trinity.

This subject has of most other raised the keenest animosities among Christians, which has occasioned the greatest uncharitableness. It ought therefore to be inquired into with candour and humility.

But previous to an inquiry into this subject of the Trinity, it may be observed.

1st That the unity of the divine nature should be laid down as an undoubted axiom, this was the foundation of the Jewish religion, and is clearly laid down both in the old and new Testament. therefore all distinctions ^{of persons} are to be understood as being connected with this great doctrine.

2^{dly} That we cannot pretend to comprehend the divine nature perfectly.

3^{dly} That our duty to God does not arise from our having distinct notions of all the speculative Questions about his nature, and essence; but our duty to God arises from the relations we stand in to him, as we are dependant and accountable creatures, and he is our great Creator, preserver and benefactor, and will be our impartial Judge. nor does our duty to our saviour arise from our having distinct notions of his nature and essence, but from the important relations he stands in to us as being the son of God, the saviour of the world, and the great mediator betwixt God and man.

In like manner as the duty of a son to his Father does not arise from his having a knowledge how his body was formed, and how his soul and body are united together; but it arises from the relations he stands in to him. And it may be observed that the word person which is commonly used in treating this subject is not to be understood of three distinct intelligent beings, as it generally means when it is applied to men. Tertulian was the first who introduced the word persona or person among the Latins and applied it to this doctrine.

It hath been greatly disputed what the sentiments of the Jewish Church were with regard to the Trinity. There are three ways besides from the old Testament, by which we may know the sentiments of the Jews about this matter. As 1st the apocryphal books, which tho' divinely inspired, yet may contain the opinions of the Jewish people on many points, considered merely as historical books.

See backboulders
of divinity, pages
102, 113, 114, 115
116, 117, 118, 119, 120
to p. 132.

See Allix, Judge
ment of the Jewish
Church against
unitarianism.

now tho' there are not many full and express passages relating
to this doctrine in these books, yet there are some, which shew
Wisdom of Job: 18. 15. that the Jews had a notion of the Trinity. —
Ecclesiasticus: 1. 2, 3, 4, 5.

2^{ly} by the Chaldee Paraphrases the oldest of which are the Targums
of Jonathan and Onkelos who lived about the Christian Era,
and in them we find that memrah is always put for Jehovah,
which in the old Testament signifies the Lord, and to this mem-
rah, or Xorai they ascribe all the perfections of the supreme
Deity. — such as creation &c. — It is objected against this.

1st That it was out of Superstition they put memrah for Jehovah,
which they thought it impious to pronounce. —
But it may be answered that this could not be the case, for
they sometimes said memrah Jehovah. —
and 2^{ly} It is objected that by memrah they meant only the
efficacious will of the Deity.
But it may be replied that they speak of memrah as a person
always, and not once, as an act of will. —

And 3^{ly} Another way by which we may know the sentiments of
the Jews about the Trinity is from the writings of Philo Judaeus
now Philo speaks frequently of the Xorai as the son of God, and
the Creator and Governour of the universe, and affirms that
all the visions to the Patriarchs were made by him. Many
pages of this kind have been collected by learned men
from the writings of Philo. —
See for this Philo's
supplement to
Hammond.

nothing can be said about the distinction betwixt the
persons of the blessed Trinity, as divines are not agreed about it,
some saying it is a real, some a mentall, some a formall,
and some a virtual distinction. —

our Author in proof of the doctrine of the Trinity quotes among
1 John 5. 7. other that famous Text where it is said, There are three that bear
record in heaven, the Father the word, and the Holy Ghost, and
these three are one. —

But severall Critics acknowledge the genuineness of this Text
to be very doubtfull for these reasons. —

1st Because it was not shown to be found in any Greek manu-
script, and is wanting in the most antient of them as the Vati-
can and Alexandrian Manuscripts. —

2^{ly} It is also wanting in the most antient versions of the New
Testament as the Syriac, Coptic, Arabic, and the old Latin Transla-
tion. —

3^{ly} It is not to be found in the writings of the primitive Greek
Fathers as Irenaeus, Clement of Alexandria, nor in Athanasius. —
which is not probable they would have omitted it had it been
then known, especially as they quote the verse immediately
before and after this, and do not quote it.

4th Nor yet do Novatius Jerom Austin, Bede and the other
fathers of the Latin Church quote this passage.

5th This passage is not quoted by the numerous writers on the
Arian Controversy in the third and fourth Century which show
it was not then known.

6th The English Bible after the reformation had this text
but it was printed in Italick Character different from the rest
to signify that it was not in the original.

And 7th they thus add that there is no internal evidence for this
text as the Context and whole passage is more intelligible
without it.

The arguments that are urged by others for the genuineness
of this text are such as these.

1st That it is found in a book ascribed to Athanasius. But
it is replied to this by those who maintain the opposite side
that this book is spurious, and that the Quotation in it
is not in John's express words.

2^{ly} It is contained in an old Greek manuscript found in
Brittain, and Erasmus from it put this text in his last
Edition of the New Testament. But say the others, this
manuscript has never yet been produced.

3^{ly} Several Manuscripts seen by Robert Stroen have this
text. To which the same objection is made viz. that these
manuscripts have never been shown.

4th This text is quoted by Tertullian, and Cyprian in one
of his Books, and by other Latin fathers. But it is replied
that the water the spirit and the blood which are mentioned
in the 6th and 8th verses of the Chapter where this text lies
were a mysticall representation of the Trinity, and that
therefor Cyprian only quotes these verses.

5th This text is to be found in a manuscript in the King
of Prussia's Library.

And 6th It is added in proof of the genuineness of this text
that it is to be found in the ritually and liturgies of the
Greek Church which are very ancient, and therefor they
conclude that this text is genuine.

on the whole it is more probable that this text has been
taken out of some versions by the Hereticks than that it
has been interpolated into others by the orthodox, because
tho it was out altogether the orthodox could support their
opinion from many other express texts in the New Testament.

The word Trinity is not to be found in scripture, and it was
first introduced in the Church in the synod of Alexandria
in the year 317. And the word *omnigenus* was used only by the
Council of Nice, but none of them were used from the beginning.

See Pictet's Theol.
punch: vol. 1.
Lib. 3. Chap. 1.
pages 213, 214.

Cyprian de uni.
tate Ecclesiae.

Some are of opinion that this mystery of the Trinity was not unknown
even to the heathens, at least to some of their best Philosophers, as
surprising traces of it are to be found in their writings. But it
does not appear this doctrine was investigated by them, but that
it was received by tradition from the most early ages. —

*See the other from
scattered traces of
by us.*
The heathens acknowledged what is called the *σοφ*, and the Uni-
versall *Πνευ* or Spirit, and the *ψυχ* or Spirit to be all in the
Deity, and thus asserted that the Generation of the *σοφ* was not
only voluntary but also necessary; and that the *σοφ* is prior to
the other two in order of Conception but not in order of time.
This was the doctrine of Pythagoras and some of the Antient
See full worth Philosophers, as appears by Quotations made by learned men
from them. And especially Platonius and the rest of the later
Platonists who lived since Christianity, express themselves
more clearly on this point, for the knowledge of which there
was no doubt indebted to the light of Christianity. —
But it is very doubtful whether there be such Antient books as
those of Hermes and Trismegistus, which are said to be full of
this doctrine of the Trinity; for it is certain many spurious
books pretending to contain the opinions of the Antient Philoso-
phers were forged about the time of Christianity. And what
Platonius ascribes to his master Platon on this subject (tho' it's
doubtful if ever he said any thing about it) yet this is so very
dark and obscure that it can't be inferred that Plato had
any distinct notions of the Trinity. —

For Chap: 14.
in the 1st part:
Vol. 1. f. 11

Chap: 15.th Concerning God the Son.

Before entering on this Controversy concerning the Divinity of our blessed Saviour, it may be proper to give a short history of it. - The sentiments of the Christians in the three first Centuries about the Divinity of Jesus Christ were pretty uniform, excepting some

sa Dupin's Church Hist. Heretics, such as Ebion and Cerinthus who denied the Divinity of Christ and said he was a man. Some think St. John wrote the first Chapter of his Gospel in opposition to this Heresy.

Do. p: 48. 49. - Theodotus who lived in the reign of Commodus, and Artemon under Severus maintained the same doctrine with the Ebionites.

Do. p: 50. - Beritius an Arabian Bishop taught that Jesus had no personal Subsistence before he became man; And Sabellius a Syrian in the year 258. propagated the same doctrine, and maintained that Jesus Christ was but a mode or virtue of the Father Subsisting.

Do. p: 51. - In the year 263. Paulus Samosatenus Bishop of Antioch. vented the same Heresy, and maintained that the word was not truly united to the humanity of the person of Jesus Christ. For which he was excommunicated and deposed in the year 270 by a Council of seventy Bishops held at Antioch. -

sa Dupin: Church Hist. Next follows the Arian Heresy which began in the year 318, and the occasion of it was this, Alexander Bishop of Alexandria having in a meeting of his presbyters asserted that the Son was coeternall with the Father, and of the same substance with him. But Arius one of his presbyters argued against this that if the Son was begotten by the Father he must be inferior to him. Several Bishops taking side with Arius in this Controversy were with him excommunicated, and expelled the Church by a Council called by Alexander of about a hundred Egyptian and Syrian Bishops. Arius and his followers on this sent Circular Letters to several Bishops giving an account of their faith and desiring to be reposed. -

Some say that Arius had been disapproved of the See of Alexandria when Alexander got it, and that it was resentment made him oppose Alexander's doctrine, but Theodoret who gives us this account lived a hundred years after Arius, and always expressed the greatest hatred and contempt of him. - However this be the dispute betwixt Alexander and Arius became hotter every day, for the Bishops on each side had interested the people in the Quarrell. so that they frequently fought with each other, which obliged Constantine the Roman Emperour to interpose his authority and write to Alexander and Arius to offer their disputes to a general Council which he called at Nice in the year 325, where Arius

And his followers were condemned, And which ended in the famous Nicene Confession of Faith.

It may be proper next to take notice of some of the different opinions with respect to the Divinity of our blessed Saviour.

1st Then the Socinians deny the divinity of Jesus Christ, and assert that he is only a mere man, and had no existence before he was born of the virgin Mary.

2^{ly} The Arians deny the divinity of our blessed Saviour, at least in a certain sense, for Alexander and Arius differed about the following points -

1st About the strict Unity of the Son, for Alexander asserted that the Son was both coequal and coeternal with the Father, and Arius tho he did not deny that the Son existed before the Creation of this world, yet maintained there was a time when the Son was not. And argued that the begetter must in point of time be prior to him that is begotten.

2^{ly} Alexander denied that Jesus Christ was created by the Father, Arius asserted that he was. -

And 3^{ly} they differed about the Son's Generation for Alexander said it was necessary, and not ^{only} voluntary. Arius asserted that he was begotten only by the will of the Father.

Alexander also said that the Son was of a middle nature between the unbegotten Father and beings created out of nothing.

3^{ly} The next is the opinion of the Semiarians a sect which arose in the 4th Century, in the year 353, and they were so called because they would not embrace the doctrine of the Arians in its full extent.

For the orthodox maintained the Son was ὁμοούσιος or of the same substance with the Father, and the Arians asserted that he was ετεροούσιος or of another substance from the Father, and that he was created out of nothing.

But the Semiarians tho they denied the consubstantiality of the Son with the Father, against the orthodox, yet would not with the strict Arians assert that he was of a different nature from the Father, but they asserted a middle term, and called the Son ὁμοιούσιος , or of a like nature with the Father.

of this sect was Basil Bishop of Incyra, and several other bishops, who opposed the Arians in a synod met at Incyra. This sect denied the divinity of the Holy Ghost tho they in part acknowledged the divinity of Jesus Christ, for they asserted that all divine perfections belong to the Son, but only

strict eternity, necessary existence, and absolute Supremacy.

5^{thly} the Sabellians about the year 258. Denied the Personality of the Son, and holy Ghost, but thus called the Logos a power or virtue of the Father. -

6^{thly} the mysticks in later ages denied the divinity of our blessed Saviour. And their opinion is briefly this. . .
1st They say there is an infinite Being, possessed of all perfections.
2^d That when this Being reflects on himself, he must have an adequate and perfect Idea of his own perfections, and this Idea thus say is the Son. . .

and 3^d They say that this Being rejoices in the Contemplation of this Adequate Idea of his Perfections; and this they call the holy Ghost. And they say that all these three are consubstantial. -

But it may be observed that when the Scriptures speak of the Logos it surely means more than only an all perfect Adequate Idea of the divine perfections, which some of the mysticks considering say the deity might have begotten a living person. Corresponding to this all perfect Idea and that this is the Son. . .

And 6^{thly} Thus are others who labour to reconcile the Arians and the Orthodox together, by saying that a Quoted mind dwelt with the Father, and was united to the Logos or Deity in all ages. . .

Among the severall opinions that have been mentioned, these of the Socinians and Arians are the Principall. -

1st As to the Socinians their doctrine is that Jesus Christ is only a man, and had no existence before he was born of the virgin Mary. This opinion is directly opposed in the whole first Chapter of Johns Gospel, but Socinus gives a new interpretation of this Chapter, to make it square with his opinion; Thus John says in the beginning was the word, Socinus explains it, that the Phras in that beginning, refers to the first publication of the Gospel; And he calls the word the Gospel revealed to us by Jesus Christ. . .

Again John says that the word was with God, Socinus explication of this is that Jesus after being born was taken up to heaven, and there instructed, and thus was with God, and then was sent down again to earth. But in answer to this it may be observed 1st That this interpretation was never heard of before Socinus time 2^d It is very forced and unnatural. . .

It is generally thought that John's Gospel was written in opposition to Ebion and Cerinthus, and consequently, it was wrote also in opposition to Socinus.

And 1stly the doctrine of Christ's preexistence does not depend on this text alone, but on many other express texts of scripture.

John: 8. 58. There is another text urged against the Socinians, viz: where Jesus says to the Jews ~~Before~~ Abraham was, I am. The Socinians interpret this that Jesus existed in the deity's decree before Abraham was.

But this may be said of the meanest being in the universe, and therefore Jesus must have intended this word to express his existence with the Father from all eternity.

These are the principall things insisted on by the Socinians in support of their opinions.

Our authors Arguments for the divinity of Christ, are taken 1st from the names of the true God being given him in scripture.

2^{ly} from the Perfections of God being there ascribed to him.

3^{ly} The works of deity are there ascribed to him, such as Creation which is the sole property of God, and not communicable to created beings.

And 4^{thly} from Divine worship being given him, for its command in scripture that all men should honour the Son, as they honour the Father.

As to the 1st of these Arguments taken from the names of God being given to Christ in scripture, we find particularly that Jesus is called *Deos* in many places of scripture, and this is the name of the true God.

See *Imbry's* *Trinitas* for up to this objection. But do our Clarke and the later Arians insist that this Argument is not Conclusion, because say thus the word *Deos* when

applied to God in scripture, is not to denote his Essence so much as his Authority, and therefore we find it frequently in

scripture given to men. Thus Moses is called a God and Prince, and magistrates are called Gods to denote the power and authority with which they are invested. Therefore the word *Deos*

has a supreme and subordinate sense in scripture, for the supreme sense it is applicable to God alone, but in the subordinate sense it is applicable also to created beings.

Exod: 7. 1.
Psalm: 82. 1.
John 10. 34. 35.

And to this Doctor Waterland and the orthodox reply, That the word
Θεός in its proper sense implies infinite power and independence,
which are the foundations of the divine authority; and they allow
also an improper and figurative sense of the word Θεός in which
it is applied to men, and inanimate things. And therefore they say
we should distinguish betwixt the proper and improper sense
of the word. -

2^{dly} Doctor Clark and the Arians object that the article ὁ or τοῦ
is prefixed to Θεός when it is meant of God the Father, but its left
out when applied to the son. Thus in this verse when the Father
John: 1. 1. is meant it is said *ὁ Θεός* or Θεός, but not so when the son is meant,
for it is said *ὁ υἱος* or Θεός without the Greek article.

But to this Doctor Waterland answers, that Θεός frequently wants
the article even when applied to God the Father as is plain from
John: 1. 6. 12. 13. 18. small verses in this Chapter. And when God the Father is directly
but in opposition to the false gods of the heathens there Θεός wants the
2 Cor: 1. 2. 21. article. And also in those places where Christ is distinguished from
Gal: 4. 7. 8. God the Father. Θεός wants the article when applied to God as well as
Coloss: 1. 2. 3. when applied to Christ. -

The apostle John asserts further in proof of the divinity of Jesus
Christ that the word who in the beginning, now of Christ who is by
all allowed to be meant by the word who in the beginning before all
things, he could have no relation to created beings, therefore *ὁ υἱος* here
must mean an uncreated being, and the phrase from the begin-
ning signifies the same thing in the Jewish language with strict-
eternity.

Coloss: 1. 16. All things are also said to be made by Christ. But Doctor Clark
John: 1. 3. objects that this is to be understood of Christ's being the instrument
shall not the efficient cause in creation, which he founds on this
criticism that all things are said to be made *ἐκ αὐτοῦ* and not
ὑπὸ αὐτοῦ. -

But it may be answered that this objection is without any founda-
tion.

Rom: 1. 20. 1st Because *ἐκ αὐτοῦ* is mentioned when it is applied to God the Father
as the Creator of all things.
and 2^{dly} It does not appear what is meant by saying a person is an
instrument in creating things, for creating is the undisputed work
of ^{True} deity, and not communicable to any creature. -

As to our Author's 2^d argument for the divinity of our blessed saviour
which is taken from the perfections of God being ascribed to him
in scripture, such as eternity, which among many other texts
is proven from a passage in the book of Proverbs which the Jewish
Paraphrases always applied to the messiah. And all the other divine
perfections are ascribed to him in many plain texts of scripture.

With respect to the omniscience of Christ, there is an objection brought against it taken from a passage in scripture where -
on mark 13. 32, 33 Jesus himself seems to deny it. - But to this it may be answered.
1st That some divines understand this passage as being said in respect of Christ's human nature. But this is not reckoned satisfying, because some of the chief of the fathers understood it of the whole person of Christ, and that he derives the knowledge of the day of judgement from his Father.

2nd Other's endeavour to evade the force of this passage by a just criticism. That as there are several instances of hebrew idioms in the Greek of the new Testament so this is one of them to say a person knows a thing, instead of, he caused it to be known. As is plain from some other passages in the new Testament, where the phrase of not knowing a thing must certainly mean not to cause any other thing to be known or learned. - So that the sense of this passage is that no man nor yet the angels had communicated to them, when the day of judgement should be. nor is the son of man commissioned to teach this. And it is equally hard to explain this text on doctor Clarke's sense, as on the orthodox, for he allows the son to be omniscient and possessor of all the divine perfections, except only self existence, strict eternity, and absolute independency.

The 1st and last argument used by our author to prove the divinity of our blessed saviour is drawn from religious worship being given him. now divine worship is due to God alone, and therefore since it is given to Christ in scripture he must be the true God. - which divine worship in scripture is ultimately referred to God the Father. - Bishop Bull in one of his books has some excellent things on this subject. -

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Chap: 16th Concerning Christs Equality with the Father.

See Imeline Fracts. The Phrases *Summus Deus* and *Pater Aequalis* which our Author in this Chapter applies to the son, must be understood always with a reference to the Father's Supremacy. Some degree of subordination being allowed by all.

Phil: 2. 6. The Principall Argument for Christs Equality with the Father is drawn from that passage where it is said of Christ who being in the form of God, thought it not robbery to be Equal with God &c.

Job: 5. 15.
Job: 10. 10.
Job: 11. 12. But the Arians say that the word *μορφη* does not signify the Essence of God, but resemblance to him, - And that the word *ισος* does not always signify Equality but likeness and resemblance, in proof of which they quote severall passages from the Septuagint. And they say that *ισος* is compared in the greek language and therefore must mean likeness for what is Equal admits of no degrees.

As may yet they say signifies a prey or booty either just or unjust, and therefore refers to what is coveted and desired. - And thus say farther that it is said in the subsequent verse that Jesus took on him the form of a servant, but that does not imply that he took also his Essence. - And if the form of God signifies his Essence he could not empty himself of this form, Immutability being one of the divine perfections. - But Doctor Waterland answers to this Explication that *μορφη* is of the same signification with *εικων* which is applied to the son in severall passages, and that *μορφη* *ουρα* in the next verse means the son taking on him human nature and thereby serving God, And that he was truly made man.

John 10. 30. The next passage adduced in proof of Christs Equality with the Father is that where Jesus says I and the Father are one. Doctor Clark argues Against this Text that the Father in severall passages is said to be the only true God. -

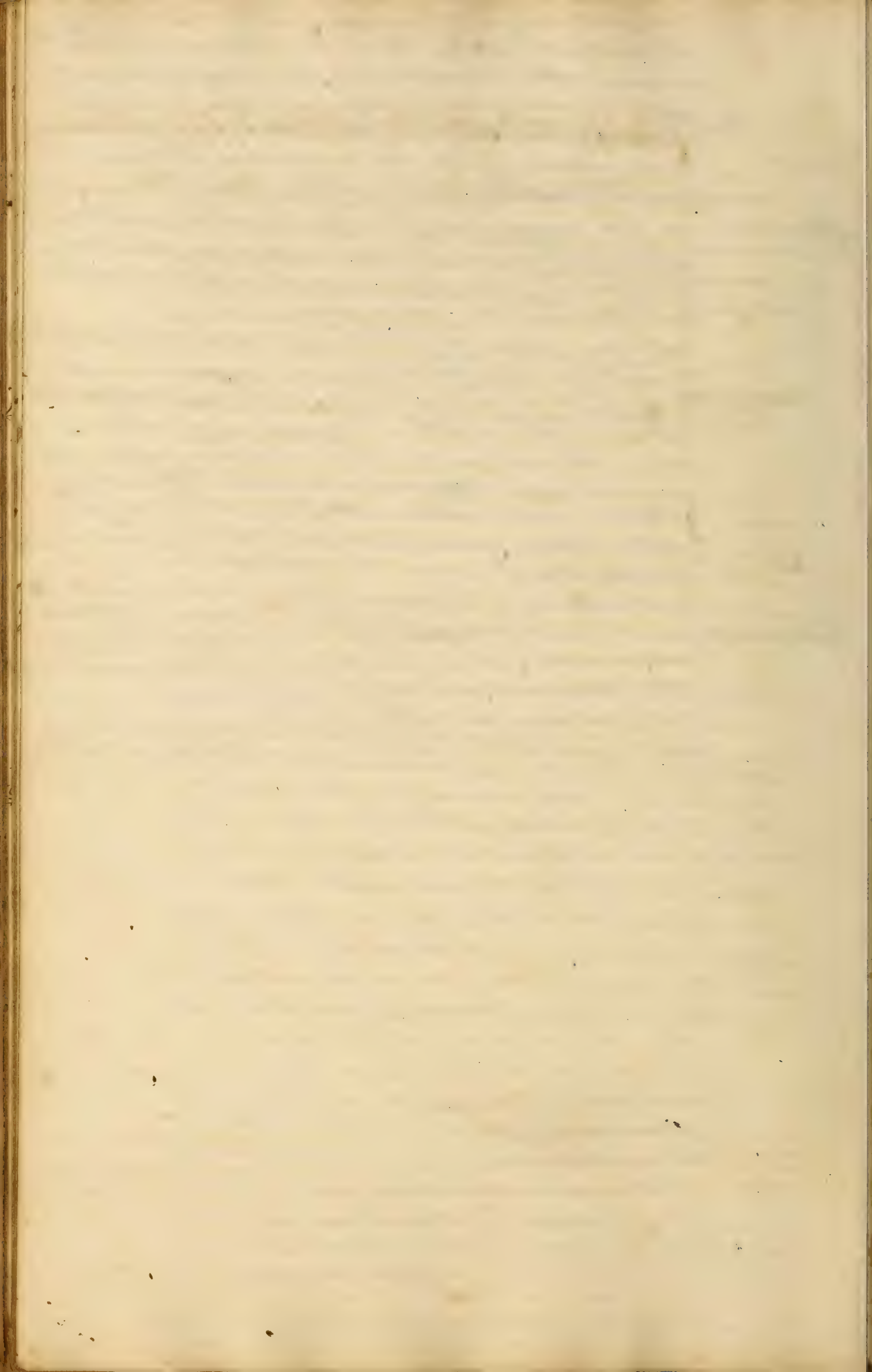
John 5. 44.
John 17. 3. But Doctor Waterland answers that these passages are to be understood of his being the true God in opposition to the false Gods of the heathens. -

Doctor Clark farther says that the unity here spoken of betwixt the Father and son is not to be understood of unity in

being and essence, but of unity in Council and design; for
if it had been to denote one essence *ev* should have been in the mas-
culine and not in the neuter gender, there being no instance of a
word in the neuter gender signifying a living being. In like
manner as in that passage where it is said he that planteth and
1 Cor. 3. 8 - he that watereth are one, which is to be understood of unity of
consent, but not that they were the same identicall men. And
John 17. 22. - also that passage where Jesus prays his disciples might be one,
which can't be understood of their being one person or being,
but of unity of desire, and the originall word for one in both
these texts is *ev* in the neuter gender.

But to this it is answered by Doctor Waterland. That *so ev* does
frequently but not always signify one thing as when it is applied
to signify consent among believers, and this is plain from the
best greek authors, as well as other passages of scripture.
And he adds that *ev* in the neuter gender may signify a per-
son as well as *eis* in the masculine gender signifies a thing,
for the use of these words is not to be taken strictly, and
nothing is more common in the greek language than to express
the deity by *so ov*. &c.

To all which may be added that in the following verses we find the
John 10. 31. 32. 33. Jews accuse Jesus of blasphemy for saying his father and he were
one, which they could not have done according to the Amiens expli-
cation of these words, since every good man may be said to be one
with God, in design and intention. But the Jews understood these
words of Jesus in this sense of his saying that he was truly God.



Chap: 17th Of the Son's Generation.

The Primitive Fathers of the Church make a threefold Generation of the Son. - And they explain it in this manner, that the relation of the Aeternall Word to the Father bears some resemblance to the thought of the mind, and the mind itself. And this they call the first generation of the Son when he existed with the Father from all Aeternity, and which generation they say is necessary. Others consider two senses of the word *Logos* as applicable to the Son in different Capacities, viz: when existing with the Father in a preexistent State, which may be compared unto silent thought. But when he is condescended by the Father into our world, he may be compared to speech, and the last of these they call a second Generation, which generation they say is voluntary.

The Sabellians pursued these allusions of the Father's so far as to take away the personality of the Son, and they maintained that he was no otherwise different from the Father, than a man's thought is different from the man himself. -

The third notion of the Son's Generation is when he became incarnate and took on him our nature. -

The Principall Argument of the Arians Against the Son's Aeternall Generation is this. Say they, either the Father beget the Son with his will or without it, if he beget him with his will, then the act of the Father's Will by which he determined to beget the Son, was before the Son, and no Christian will say that the Father beget the Son against his will. -

But the orthodox Answer this objection by asking a Question - whether God the Father be God with his own will or against it? which is a Case of the same kind with the objection, and there is no contradiction in Philosophy, to assert there is an Aeternall Emanation from the Father. we find Aristotle said the world was Aeternall. This necessary Emanation is as easy to conceive as a voluntary creation out of nothing. -

All the orthodox allow a Subordination of the Son to the Father in a certain sense, as is plain from the writings of the most strict defenders of the orthodox faith both ancient and modern. Alexander Bishop of Alexandria And Athanasius, both understood that passage where Jesus says my Father is greater than I, as implying, some degree of Subordination, which Text the Arians use as an objection against Christ's Equality with the Father. The common explication of this Text is that it refers to Jesus in his human nature. But nobody denies that God is greater than man.

supst: bulls defining
of Arius and his
su Pearson on freed

John: 14. 28.

but this Yeat has a relation to the sons generation.

Colo. p. 1. 15. The Arians Adduce another passage against the sons Aternall generation, where Christ is called the first born of every creature, in which they say Christ is plainly called a creature. And thus for cannot be equal to the Father.

Different ways are taken by the Catholics to answer this objection.

Some assert that the originall word ΠΡΩΤΟΤΟΚΟΣ is wrong translated, for it should have been translated not first born but being begotten before all creatures. And its plain from other texts.

Colo. p. 1. 16. of scripture that Jesus existed before all things, and also from the context where all things are said to be made by him, which implies that he existed before all creatures.

But others observe that this phrase first born is to be considered as an expression which was common among the Jews.

And which ~~denied~~ ^{denied} certain distinguishing prerogative belonging to him. ~~such~~ ^{as} that the first born was the heir of all things, and the best beloved so. And thus it was with Christ who being the first born, was heir of all things and best beloved of God. And the phrase first born, must be understood in this sense in this text.

Jesus is frequently called the son of God in the New Testament And the Socinians maintain that he is called by this name only, on the following accounts.

1st on account of his extraordinary conception, and birth, by the power of the holy Ghost.

2^d This title is given to him because he was constituted by God to the high office of mediator, betwixt God and man.

3^d because he was raised from the dead by the power of the father. And Paul applies that passage in the Psalms, I have begotten thee. to Jesus being raised from the dead. From which say the Socinians its plain the phrase begotten refers to Jesus resurrection.

And 4^{thly} Jesus is called the son of God, because he was made heir of all things, in consequence of his having fulfilled his mediatoriall commission. And the Socinians conclude that nothing is said in scripture about Jesus being the son of God, but in these senses.

See Psalms Theol. French: 106. 1. p. 253. 254. 255. 256 257 258 259.

To which may be answered that Jesus is certainly called the son of God in all these senses of the Socinians, but he is also called the son of God in a higher sense, because he was

begotten by the Father from all eternity, as is plain from the whole
tenour of scripture, and especially from these passages where Jesus
refers to his preexistent state of glory. and declares that he came out
John 16.28 from the Father, and prays the Father to glorify him with that glory.
John 17.5. he had with him before the world was. and the creation of the world.
is also ascribed to Jesus in scripture which is an event prior to all,
the reasons allowed by the Socinians for his being called the son of God.



Chap: 18th Of the Personality of the Holy Spirit.

There are different opinions on this subject of the personality of the Holy Spirit. The Sabellians they assert that neither the Son nor the Holy Spirit have any real personality, but that they are only modes of the Father.

The Socinians deny the personality of the Holy Spirit, and assert that the word Spirit in Scripture only denotes the Power and Energy of God. And the modern Jews seem to be of the same opinion with the Socinians, such as Maimonides, who
+ Ruach. - make the Hebrew word רוח which is translated Spirit to signify only the will of God.

But in opposition to these sects it may be observed in general, that the Holy Spirit is described in Scripture with such personal dispositions as are evident marks of a person, yea that are even as strong as the marks of the Father's personality. Thus
Rom: 8. 26. He is said to make intercession for us, He is said to search all things, and we are required not to grieve the Holy Spirit. These things cannot be said of any virtue.

The Socinians object to this that nothing is more common in the Scriptures and also in other writers. Than to ascribe personal qualities to things, as well as persons, a remarkable instance of which we have in Paul's Epistles who speaks of the virtue of Charity as a person. And they add that when the Spirit is in Scripture said to do things this is to be understood of the Father's doing them by his power and Energy.

To this it may be answered. That there are no doubt Hypochotheticals in the Scripture, and in all other books, but there are so many personal things said of the Holy Spirit as cannot be said of any power or Energy, as that he makes intercession for us, which also cannot be ascribed to the Father.

The Socinians urge further that we find such expressions used in Scripture and applied to the Spirit, as are repugnant to the notion of a person, such as that the Spirit is given, that men are filled with the Spirit, and that the Spirit is extinguished, which expressions say they are all inconsistent with personality.

But it may be answered. that some of these expressions are used in Scripture to denote a person. as when it is said to us a Son is given; and the rest of the expressions are to be understood of the effects of the Spirit. it being common in writers to put the effects for the cause.

Chap: 19th. This Chapter is designed against the macedonians, who tho they allow the personality of the holy spirit, yet deny his strict divinity, but as the arguments for this ^{sum: pulc:} are the same that were used to prove the divinity of the son, its need left to repeat them here. -

Chap: 20th Of the Procepcion of the spirit.

In the first disputes about this point with the macedonians in the third Century. The controversy was only whether the Holy spirit was really God, and there was no farther question about his origin or procepcion. And in the Council of Constantinople it was only said that the Holy spirit proceeded from the Father. But about the sixth Century, the Latin Church made an addition to this Creed of the Council of Constantinople, and said He proceeded also from the son, and both Eastern and Western Church disputed keenly about this point. -

The proofs adduced by the Western Church in support of their opinion, are drawn from severall passages of scripture where ^{John: 14. 16. 17} the son is said to send the spirit, and where he is called the ^{John: 16. 7} Spirit of Christ &c. And they add that this was not a new doctrine, it having been taught in the primitive times by the Latin Fathers Hilary Ambrose and St Austin &c. -

In a word the Latin and Greek fathers seem rather to differ about words than things, as to the Procepcion of the Holy spirit. -

It was observed in a former Chapter that there are other sects who deny the divinity of the Son and Holy Ghost besides the Arians and the Socinians. Such as the mysticks who also deny the personality of both, and make the all perfect Idea which God conceives of himself to be the Son, and the Contemplation of this Idea they make the Holy Ghost.

Others of them say that God communicated life and existence to a being answering to this all perfect Idea, which is the Son, and thus they demonstrate a second person in the Trinity a priori. But in opposition to them it may be observed that as the deity can repeat this Idea of himself over and over again, why are there not innumerable beings answering to these Ideas as well as one? so that there would be no end of such reasoning. But we must always determine Questions of this kind by pure revelation.

It was also observed that another sect in order to reconcile the Arians and the orthodox, say that the soul which animated Jesus body was created, but that it was of a superior rank to other created beings, and existed long before the creation of the world, and was always united to the eternall Logos.

But still the question recurs what is meant by the eternall Logos, so that the question betwixt the orthodox and the Arians will not: withstanding this hypothesis still remain as it is, and it is also said in scripture that Jesus took on him our nature.

These are the principal opinions that occur on this subject.

when entering on the question concerning the divinity of
Jesus Christ, there was a short account given of the history of
the Arian controversy down to the famous Council of Nice.
And it may be proper to carry on this history some farther,
that we may have a more distinct view of this controversy.

There are very different accounts given of the Characters of the men
who composed the Council of Nice in the year 325, according as the
historians who give these accounts favour the Arian or orthodox
party. It was here that the famous Nicene Creed was drawn up.
This Council excommunicated Arius and his followers, which was
confirmed by the Roman Emperor Constantine, who made an
edict ordaining all the Arian's books to be burnt, and that whoever
dared to keep them should suffer death. He also took all their
privileges from them, and prohibited them to meet for worship
in any private house, or public assembly.

After this Council of Nice the public faith as to this article
of Christ's divinity was in a continuall flux, as the Roman Em-
perours were Arian or Catholic; and great violence was com-
mitted by the severall parties as they were uppermost.

Alexander the Bishop of Alexandria died sometime after this,
and St. Athanasius succeeded him, but as is said in a clandestine
and illegall manner. He was accused to the Council of Tyre,
as being a violent and turbulent man, and was by them deposed
from the See of Alexandria, and banished to Treves in France.

The famous Athanasian Creed goes under his name, but it is now
acknowledged to be a forgery under his name, and of a later date
than him.

This Creed is said to have been composed by Vigilius a Bishop in
Africa about the year 500; who not daring to write openly, pub-
lished this Creed under the name of Athanasius, both to conceal him-
self and give it the greater authority. It lay dormant for 300 years
after Vigilius, and then in the midst of popish ignorance was
brought to light. But Dr. Waterland rather thinks this Creed
was forged about the year 130, by Hilary Bishop of Arles in France.

Constantine.

Constantine the young son of the Emperor Constantine re-
called Athanasius from his exile, and reposed him in his Bishop-

ric. But he was again deposed by a Council held at Antioch
about the year 358, in which Council a Creed full of general
expressions answering both parties was made; but Athanasius
was restored again, along with said Bishop of Constantinople,
in whose room Macdonius of the opposite party had been put.
Athanasius was banished a third time, and Julian the apostate
succeeded Constantine in the Empire who sided with neither party,
and Athanasius again took possession of the See in his time.

Socrates & Sozomen
on the Council of Nice
historians on
from this Edict.

See Dupin's Church
Hist. vol. 2: p. 84

After this Athanasius continued a strong defender of the orthodox
faith, and asserted the divinity both of the son and Holy Ghost.
Jovian succeeded Julian in the Empire, who behaved with great
moderation to both parties. He was succeeded by Valentinian
and Valens; the first of whom favoured the orthodox, and the
last favoured the Arians and put numbers of the orthodox to death.
Gratian Valentinian's son succeeded, who recalled those of the ortho-
dox who had been banished by his uncle Valens.

And Theodosius succeeded him in the Empire, in whose time the
second general Council was called at Constantinople in the
year 381 - to confirm the Nicene faith, which was here made
the standard of orthodoxy, and they made an addition to the
Nicene Creed. And in this Council the Arians were prohibited
from holding any public assemblies either in fields or villages.

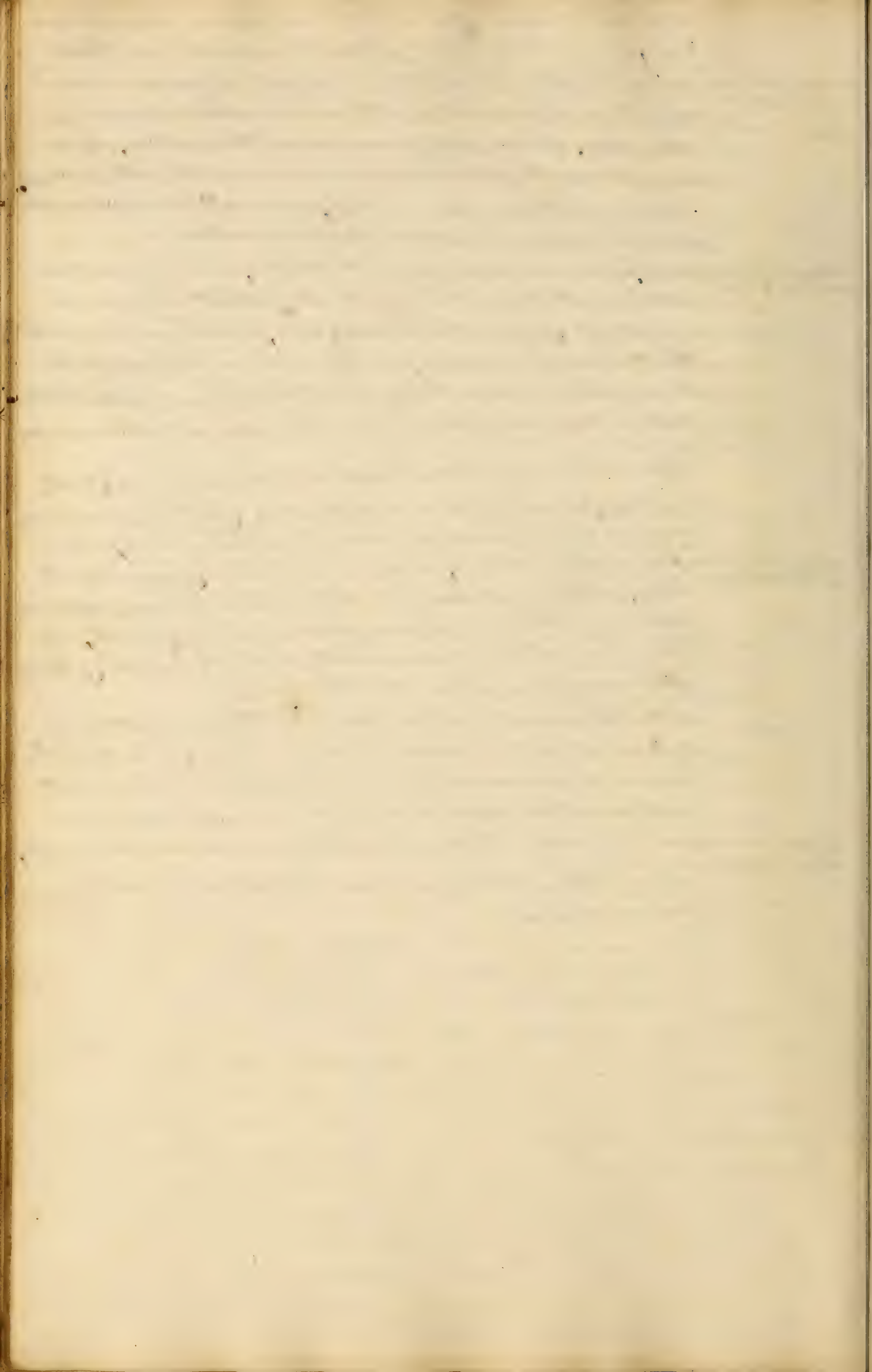
After this time the public faith as to the article of Christ's
divinity continued still in a fluctuating condition, as the Empe-
rours and Kings favoured the Arian or orthodox party, till in

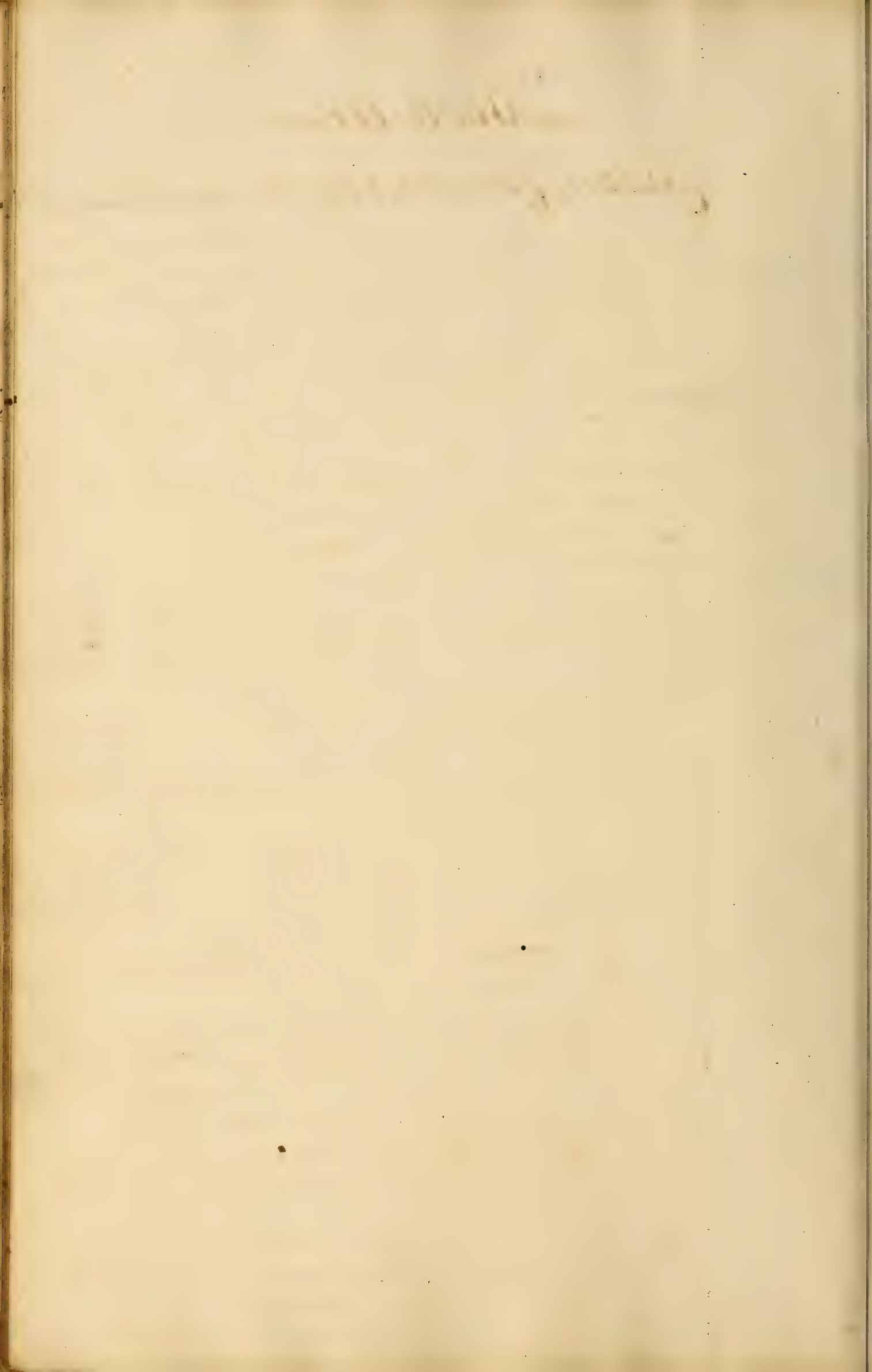
Spain in the year 581, there was a famous Council held at
Toledo, which anathematized Arius and his followers. The former
Edicts against the Arians were confirmed in this Council, and
thus caused all the Arian books to be burnt. And the Catholic
faith prevailed in Spain after this time.

So that this dispute which had spread through most of the
Eastern and Western Empire in great measure ceased about the
year 680. And nothing more was heard about it till about
the time of the Reformation in the year 1500 when it was

revived by Michael Servetus and by the Socinians in the year 1546.

And the history of this controversy in later times is well known
to every one.





— Book III —

Chap: I. Concerning the Decrees —

The Calvinists make a distinction here betwixt a decree ordaining a thing, to be, and a decree only permitting a thing to happen. of the last kind were the decrees of the fall of man, and introduction of morall evil, &c.

The difference betwixt the decrees of God and the determinations of men, is that mens deliberations are in consequence of suspense and deliberation, but the deity sees all things perfectly at once.

The Scholastick Divines affirm the decrees of God are essential, not accidental to him, which is denied by the Socinians and Arminians, who affirm the decrees of deity are only accidental to him. 1st Because the decrees of deity are ~~the~~ voluntary acts of the divine will, and therefore are not attributes of the deity. and 2^d because they are various, and of ~~thus~~ in contrary effects. as for instance, that God has decreed to create and also to destroy the world.

But the Calvinists repl^y, 1st That nothing can be said to be accidental to the divine mind.

and 2^d if decrees were only accidental to the divine nature, then there might be a change in the divine mind.

The Socinians also deny the eternity of the divine decrees. Against which it may be argued that to suppose thoughts succeeding one another in the deities mind is inconsistent with the divine perfection, and successive thoughts argue a progress in knowledge, and therefore are marks of imperfection, which cannot be ascribed to deity.

But the Socinians object that a decree is an act of an intelligent mind, but the mind must surely be prior to the decree it frames. and therefore eternity of decrees is impossible.

To which the Calvinists answer that they allow the divine mind must be prior in order of nature to the decrees it frames, but not in order of time, and that the decrees of deity are coeval with himself.

There is a question proposed here if the divine decrees are free. The Socinians say that if the deities decrees are free, they may be otherwise, or contrary to what they are.

The Calvinists answer that there is no absurdity in maintaining the freedom and necessity of the divine decrees, for

God is freely just, Holy, and good, and yet he is necessitated.
The Calvinists add that this freedom of the deities decrees is to
be understood of a freedom of spontaneity, i.e. that they are not
the effects of physical force, but of morall necessity, but
they deny there is a freedom of indifference in the decrees of
deity. And ^{the} decrees of deity are perfectly free, tho' they have not
this freedom of indifference, in like manner as a human
character is most free when it cannot sin - -

The Calvinists also distinguish betwixt the freedom of choosing
ends, and means in a decree. And they say the deity could
not choose any other ends in his decrees than to do good &c.
but the means to promote these ends might be various, and
the deity may use a freedom of indifference in choosing
these means. -

The Socinians Arminians and Jesuits assert that the deities
decrees are conditionall, especially those which relate to the
actions of free agents, and that they depend on mans free
will. -

But the Calvinists in opposition to them assert that the decrees
of deity are absolute and immutable. -

And 1st they argue that the deities decrees are eternall, and
therefore can depend on no condition in time. -

2^{dly} conditionall decrees depending on mans will are inconsis-
tent with Gods infinite wisdom, and would make the deity
depend on the creature. -

3^{dly} if the decrees of God depend on mans free will of indifference,
then he may be frustrated in his great designs. -

And 4^{thly} the Calvinists argue that if the deities decrees be
conditionall, it must either be because God is ignorant, and
cannot foresee future events, or that it is beyond his power
to execute his decrees, both which are derogatory from the divine
perfections. -

The Socinians and Arminians argue that unless Gods decrees
are conditionall the promises, exhortations and threatenings
that are contained in scripture are useless. -

But to this it may be answered that these promises &c. are
decreed as the means to accomplish the ends of mans happiness.
And that they are as freely decreed as the end itself. To which
it may be added that the deity always chooses to work on
the minds of his rational creatures by rational means,
such as promises and threatenings &c. which frequently gain
their effect on their minds. -

Our author proposes a Question here whether there be Ideas in the Divine mind? To which it may be answered that there are Ideas in the Divine mind, and thus are very different from the Ideas of created beings, for the Ideas of created beings are excited by externall objects. But the Ideas of the Divine mind are the models and patterns of the eternall objects that do exist, and they are also the cause of these objects. =

man's Ideas are but pictures of the things thus represent, but the Divine Ideas represent the essence of the things that are formed. And as the Ideas of Gods perfections are necessary to him, so he must have the Ideas of these things which these perfections are Capable of producing.

There is another Question proposed by our author. whence is the origin of the Idea of Imperfection or of morall evil in the Divine mind, since he can have no Idea of Imperfection in himself, for as for man that cant have any Idea of a thing without having felt some impression of it before? =

To which it may be answered, that the Deity knows Imperfection by its being set in opposition to his ^{absolute} perfection, in like manner as a man that lives always in light could form some Idea of darkness by imagining the absence of light.

For Chap. 2.
sum. 608. 1. 1.
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Chap: 3. Of the order of the Decrees.

The Calvinists differ among themselves about the order of the divine decrees, For one sect of them called the supralapsarians make

sup^r B^r Burnet on the decrees of God to respect man unfallen, or before the fall. —
39 articles. — And the sublapsarians assert that man under the fall is the object of the divine decrees. —

The doctrine of the supralapsarians is, that God for his own glory decreed to make men, to permit the fall, to save some men by Christ, in order to manifest his mercy, and to manifest his justice in the damnation of others. so that according to them the fall of man, and Christ's coming are all means intended only for manifesting

sup^r B^r Burnet: vol. 1. God's glory. —

But one may take either one or other of these opinions. —

Book IV

Chap: 1st Of Creation

Some propose a Question here why was not the world created sooner? But it is impossible to answer this Question since as God existed from eternity it might have been urged with Equall force tho the world had been created millions of ayes ago. Since all our Ideas are derived either from what we see offe:ted without us, or from what we feel passing within ourselves, therefore the Creation of things out of nothing must be above our comprehension, as it falls under none of these.

Some from this affirm that Creation is impossible. And others deny the Actuall Existence of Creation, and maintain that matter was eternall. . . . But to this it may be answered, 1st. That our not understanding a thing is no Argument of its impossibility, and there is no Contradiction in matters beginning to exist by the Efficacy of a boundless power. . . .

2^d we see other things actually done which were it not for fact and Experience we would judge to be impossible, such as moving matter by an Act of the will. as we see no Connection betwixt them. And in like manner a blind man cant conceive how distant things should be perceived but by touch or hearing. . . .

And 3^d we are obliged to own that our spirituall part has been created, surely then Creation is a certain fact, And it is as inconceivable how a thinking as well as material being should begin to exist without being created. . . .

The use of these observations is to convince us of the narrowness of our own understandings, for our knowledge is limited to facts, but we cant know the causes of these facts.

It is objected here against the possibility of Creation, that we cant conceive how gross matter should spring from pure spirit. And matter itself cannot produce thought or a thinking substance which is the Argument for the immateriality of the soul, And therefore they resort this Argument and urge that pure spirit cannot produce body, since mind has no matter in it. . . .

But to this it may be answered, that tho a less perfect thing cant produce a more perfect thing, yet a more perfect thing can produce a less perfect thing, Thus matter cannot produce spirit which is a more perfect thing than itself, but spirit may produce

As a perfect thing than itself, viz dead and inactive matter.
Pliny and other Philosophers asserted that the world was eternal,
and that it was the deity, and Cyprius & Lucanus said the
world must be eternal for the following reasons.

1st Because what has a beginning must also have an end, and
there is no appearance of the world's having an end.

To which it may be answered that this objection has no foun-
dation, but is drawn from a consideration of particular
beings. And future existence has no relation to non existence.

2^d He argues that if the world is made, it may be annihilated.

To which it may be answered, That there is no contradiction
to suppose the annihilation of matter.

And 3^d He argues that there is a progress in all generated things,
and after rising to a certain height of perfection, they descend
to dissolution, but there is no such gradual progress in the
great mundane system, and therefore it will have no end.

but it may be answered that tho this is the case as to
plants and many other things, yet no inference can be
drawn from this as to the world in general.

There are many other arguments to show that the world
is not eternal, drawn from the apparent increase of
the world, from the late invention of many useful and
necessary things. And from new arts being daily found out.

vide Plato in
mens.
& Aristotle de
globe.

Plato and Aristotle said expressly that the world was
generated, but the later Platonists put another sense on
the words of their master Plato, and said the world was
an eternal effect of an eternal cause, but that it is
not self-existent. . . .

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Chap: 2^d Of the Works of Creation

Some are of opinion that moſes in the fiſt Chapter of Genes is intended only to give a popular representation of the works of Creation rather than a relation according to ſtrict truth, and they ſay that he gave a myſthological account of the work of the ſix days, in order for the ſeventh being kept as a ſabbath among the Jews.

And they give theſe reaſons in ſupport of their opinion.

1^{ſt} ſay they there are many objections againſt his account of the Creation, if it is to be taken for ſtrict truth.

2^d The Capacities of the Jews were too low for philoſophicall truths being diſcovered to them in an open and undisguiſed manner.

3^d moſes in this reſembled the bulk of ancient Legiſlators, who delivered ſublime truths in fables, and allegories.

And 4th They ſay that as moſes intended principally to inſtruct men in religious matters, he might be allowed to recede from philoſophicall truths. And therefore if in his account of the Creation he has ſecured the great and fundamentall truths of religion, he might overlook the truths of natural philoſophy.

See Burnet's Archaeologia, for this.

But it is answered to this ſhew 1^{ſt} that it is contrary to the common ſtrain of all interpreters.

2^d If moſes departed from truth in the beginning of his hiſtory, why might he not alſo deviate from it in the after part of his works?

And 3^d it is answered that if this part of moſes hiſtory be allegory, where does the allegoriſing end, and plain truth begin, ſo that this ſuppoſition would render revelation quite uncertain and precarious, and expoſe it to great contempt.

It is Queſtioned here whether the whole frame of nature comes within the compaſs of moſes account of Creation? ſome think moſes account is confined to the ſolar ſyſtem others think that moſes in relating the work of the ſix days of Creation gives an account only of the formation of our ſingle earth. And that for the following reaſons.

1st Thus, thus it is not agreeable to reason to suppose that six days should be employed in the formation of our earth, and that all the rest of the vast universe should be formed in a moment.

2^d many of the planets are of a dark opaque nature like our earth and therefore should reasonably take up as much time as it in being formed.

3^d If we suppose according to some that the earth was the chaos out of which all the bodies of the universe were formed, then there must have been a vis centrifuga, instead of a vis centripeta, if they were all mixed in this chaos; that such large bodies should move in an instant to such inconceivable distances, and this is directly contrary to all the laws of attraction.

And 4^{thly} this earth is inconsiderable in bulk and substance, when compared with the sun, and therefore it is more natural the sun should have been the chaos, and the earth and other lesser bodies formed out of it.

Some Philosophers say that the chaos spoken of by moyses was the ruins of a planet gone into dissolution as our earth is to be, and that probably a comet had reduced the planet to that state.

but this is mere conjecture unsupported by any argument; and the chaos we are told was a new void.

The general opinion is that God created the matter of the earth, and of the sun moon and stars in the first day, and that what is said by moyses after this refers to the successive changes made in the earth.

It is objected against moyses account of the creation that he says light appeared the first day, before the sun which is the fountain of light, and which did not appear till the fourth day. And he adds also that that light which appeared on the first day made day and night, which can be produced only by a revolution of the earth or sun round their own axis.

but to this it is answered, 1st That the sun was created on the first day, and placed in the firmament, and moyses when he says the sun was not created till the fourth day, means that the sun would not have been visible to a spectatour on the earth till that time, because as water and earth were then mixed together, great quantities of vapours would be raised from them, which would obstruct the light of the sun from the earth; and we find that frequently vapours hinder the sun from being seen even in our state of the earth.

And 2^d. The Hebrew language will bear that moſes words in the 16 verſe of the 1st Chapter of Genes is ſhould be tranſlated that God had created the ſun on the 1st day, for as they have no plus quam perfect they are obliged to uſe the perfect inſtead of it, which therefore refers to a time paſt. . .

It is alſo objected againſt moſes account of the works of creation that he mentions waters as being above the firmament, now ſay they there may be waters in the firmament as high as there is air to ſupport them but there can be no waters above our air, which have any connection with our earth.

But to this it may be answered that the original Hebrew word implies only that the water is above a part of the air or firmament.

It was wiſely judged in moſes to give ſuch a minute account of the production of plants and vegetables to guard the Jews againſt worſhipping theſe things as gods, which prevailed ſo much in other nations, and it was right in him to ſpeak ſo minutely on the creation of animals for the ſame reaſon.

When moſes ſays that God ceaſed from creating it means only that he ceaſed from creating new ſpecies or kinds of things, and not but that new individuals were ſtill to be brought into exiſtence.

Besides theſe particular objections againſt the Moſaic account of the works of creation, it is objected againſt the ſcriptures in general that they teach men a falſe ſyſtem of the world, as that the earth ſtands ſtill, and the ſun moves, which does not agree with the Hypotheſis found out by Copernicus, and eſtabliſhed by Sir iſaac Newton on philoſophicall experiments and obſervations.

And therefore ſince the ſcriptures contain falſe truths, they are inconſiſtent with the truth and ſincerity of God, who being perfectly good, cannot be ſuppoſed inclined to deceive his creatures, and this falſe Hypotheſis hinders us from having ſuch exalted notions of the divine perfections, as if the true ſyſtem of the world had been revealed to us.

Various methods have been taken to give a ſolution of this difficulty.

A certain ingenious Gentleman ſays that if the Hebrew

True reading of the Hebrew writings had been preserved to us, and if they were justly translated and rightly understood, all seeming difficulties in the sense would immediately vanish.

But this would be to render the sacred books useless and precarious. To say that the genuine sense of them was lost.

The common answer that is given to these difficulties is, that as these sophistical matters are treated in the scriptures only in an accidental manner, therefore they are accommodated ad factum humanum, and are related as they commonly appear to men rather than as they really are.

Others answer to these scripture difficulties that the instructions and representations of things in the universe which are given by our external senses are as far from Philosophical Truth, as those given by divine revelation. And therefore there are as strong objections against our external senses proceeding from deity on this account, as against a divine revelation coming from him which contradicts some things contrary to Philosophical Truth.

The perceptions of sense are far from giving us just representations of the objects of the universe, and men can neither discover the fallacy of these representations themselves, nor will they be convinced by others that have discovered them. And therefore we may conclude that God may be the author of a revelation where things are placed in the same light in which they are represented by our external senses; and the account given us of the things of the universe in divine revelation is but a continuation of the representation given us of these things by our external senses.

But it is objected here that by this way of reasoning a divine revelation may contain any falsehood whatever.

To which it is answered that this Argument relates only to material objects, and therefore is only conclusive as to these.

But it is also objected here that if the representations given of things by our external senses are false, they should be corrected in divine revelation.

To which it may be answered that if we know the reason of the one, we might we also of the other, but more particularly, 1st It may be observed, that the advantages of that particular degree of vision which our external senses afford are very great. For that degree of vision by which things appear not according to strict truth may be most agreeable to our present state, as by it we are led to such things as are necessary, and to guard against such things as are noxious to life.

2^{ly} By it we are entertained with the most delightful proportions. 3^{ly} By this degree of vision we are furnished with a proper stock of ideas.

on the other hand several disadvantages would follow from a different degree of vision than what we enjoy.

As it had we been provided with a different degree of sight, to have exactly discovered the magnitudes and revolutions of the heavenly bodies, it would probably have diverted us from objects nearer us, and with which we are more immediately concerned.

2^{dly} A different degree of sight must have required a different structure in the eye, and a different size of all the members of the body.

And 3^{dly} Such a degree of vision as would have made us perceive exactly the distance and magnitude of the heavenly bodies, might have overstocked our mind with ideas, which would have perplexed our understandings.

So that on the whole the disadvantages (if there be any) which we sustain by the wrong representations of our external senses, are more than overbalanced by the advantages arising from our present degree of vision. And the apparent system of the universe affords sufficient evidence of the being and goodness of the first cause of all.

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Chap: 3. Concerning Angels.

There is no direct proof of the existence of angels from reason, but it is plain from scripture, and probable from the analogy of things, there being no gap or chasm downward from man to dead matter; and the same regular proportion may be argued from analogy to hold from man upward to the highest possible rank of created beings. And it has been the universall opinion of all nations that there were such beings as angels, which notion seems to have been owing to some antient tradition.

see Hierocles on
pythagoras 406.
den verses; and
philo judaeus.

Rev. 23. 8.

The Sadducees among the Jews denied the existence of angels, and thought that the appearances of angels mentioned in the books of Moses were only phantasms, which appeared for a time, and then vanished, for they believed everything to be materiall but God himselfe.

see Justin Martyr
2 origin tract. 10
200

Chrysostom Gregory Nazianzen, Basil and other Greek Fathers thought that angels were created long before the new creation, and that they were endued with light corporall bodies; And they had the same opinion of mens. souls, that after death they were endued with light aeriall bodies, which was also the constant doctrine of the antient philosophers, who speak of a threefold body, 1st the terrestriall body, 2^d the aeriall body or what is called the animall spirits, and 3^d the celestiall body.

see fid worths
intellectuall
system.

As to the knowledge and power of angels nothing certain can be said, but only, that they possess these in a superiour degree to man, but still in a finite degree. And as instantaneous knowledge is only the prerogative of God. Their knowledge must be progressive.

As to the work assigned to angels we have no data by which we may determine what it is only we learn from Analogy, that all creatures were designed for some purpose. And their happiness partly consists in this, and especially it is the greatest honour of all rational creatures to be employed in the service of God.

The government of God being carried on by angels adds much to the beauty and harmony of the creation, as creatures in a higher rank seem designed to promote the good and welfare of lower ranks of creatures.

Chap: 1th concerning Man's Creation.

all that is contained in this chapter is to be found in the first
and second chapters of Genesis, And it may only be further obser-
ved that some late writers argue that the soul is immortal
from that passage, that God breathed into man's nostrills the breath
of life; because in the original the word for life is in the plural
number which they think denotes everlasting life. -

Mr. Hutchison.

Gen. 2. 7.

Chap: 5th of the Image of God after which man is formed.

Plato and some Antient Philosophers said that the soul of man was a particle of the divine essence, and that it was absorbed into the divinity after death. Some have argued from this that Plato did not think the soul subsisted after death a self-conscious and separate being, but Plato intended only by that expression that the souls of good men after death were more nearly united to the deity.

But positively as to the Image of God in mans soul our author makes it consist in these three things.

1st In the spirituality, and immortality of our souls.

2^d In the power of our minds, and the rectitude of our understanding, and will.

And 3^d In that Dominion which men exercise over the inferior creatures.

Adams Dominion over the creatures was founded solely on the will and good pleasure of God. Some imagine that Adams Body before the Fall was incased with a shining splendour, like the Seraphim, which attracted the reverence and regard of the creatures.

There is a Question proposed here what Evidence have we that Adam in his first state of Innocence, was in a more knowing more virtuous and happy state than we?

To which it may be answered in general that the history of Adam is very short and therefore we cant expect satisfaction in evidence for every Question of this kind, But more particularly 1st Adams giving names to all the creatures which so exactly denoted their nature, showed him to be possessed of some superior degree of knowledge.

2^d His Dominion over the creatures Argues he had something superior in him which commanded reverence, and man being said to be made after the Image of God denotes some superiority of nature.

3^d The revolution that happened at the Fall shows that a change was made in Mans soul, and the ground was then cursed for his sake, and its expressly said in scripture that God made man upright but they have sought out many inventions.

4th If man were still in a state of innocence and happiness
what is there the promise of a deliverer, And Jesus is said
to restore us to these privileges we would have enjoyed had
we continued in our first state.

And 5th This truth of Adam's being in a more virtuous and
happy state than man are now, may be argued from the
theology of all nations which asserts that there was
a time when men were in a more knowing and happy
state, and that there was a Golden Age, which we find is
celebrated by all the Poets.

Chap: 6.th Of man's free will in the State of Innocence.

By Liberty here our author understands, man's acting
voluntarily, and approving one course and disapproving
another course of action.

Some place the essence of Liberty in indifference to do or
not to do, as the person pleases, and to act contrary to all
motives. But others say, that in this sense of Liberty,
God, Jesus Christ, and the souls of just men made perfect,
can't be said to be free, as they cannot sin, and according
to this sense the more a person's understanding was enlightened
the less freedom would he have.

Divines have different sentiments about this Article of Liberty.
Some Protestants teach that all actions done without internall
coaction are free. Others say, that to constitute actions free,
they must also be done without a naturall necessity.
Others again distinguish betwixt free and voluntary, and
report that to make an action free, it must be deliberation
before hand, and must be the result of that deliberation.

Some Papists also believe that Liberty is opposed to externall
constraint, But they generally say, that it must be the effect
of deliberation, and that there must be indifference before
this deliberation. . . .

The molinists among them suppose that notwithstanding
a concurring combination of Circumstances to determine a
person, yet he may act as he pleases. .

And the Thomists again say, that from such a certain
combination of Circumstances the action will follow, but
that the mind had a power to prevent it, if it pleased, which
is just in other words to say that the mind has a power which
it never exerts.

But all the opinions on this subject may be resolved into
these two.

1st That all concurrent causes agreeing, leave the soul at
liberty to act as it pleases, this is asserted by the molinists
among the Papists, and the Arminians among the Pro-
testants. .

And 2^d That these concurrent causes determine the soul to
act infallibly, which is the opinion of the Thomists among
the Papists, and Calvinists among the Protestants.

man in a State of Innocence was free to do good constantly,
and uninterruptedly than men are now, but still he was mutable
and liable to change. . .

Chap: 7.th Of the Covenant of Works.

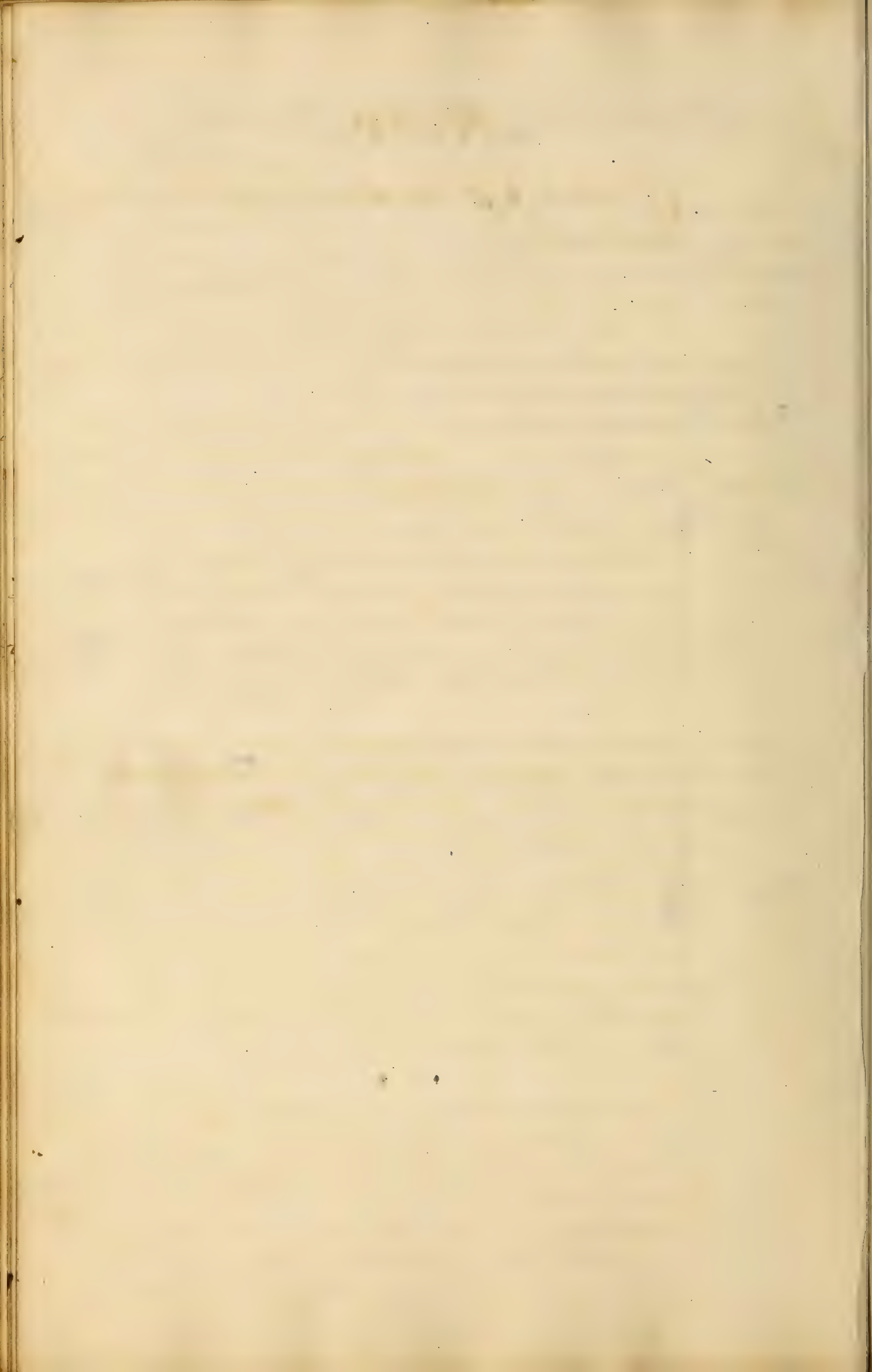
The word Covenant is not to be found but in one place of
Hebrew: 6. 7. Scripture. And Strictly speaking there cannot be a Covenant
betwixt God and man, because creatures are obliged to accept
what the deity proposes, And a Covenant supposes a power
in either party to refuse the Engagement. -

But a Law we are tied under an obligation by a superior,
but by a Covenant we lay ourselves under an obligation,
And men could have had no right to eternall life but by
the deities Condescension. .

But this Transaction of God with Adam is called a Covenant
on account of Gods Goodness who obliged himself by pro-
mise to give eternall life to Adam and his posterity on
their fulfilling the Terms of this Covenant. .

Some say that Adam in this Transaction acted as a
Publick person or representative for all his posterity, but
our Confession of Faith says only that Adam in this
Transaction is to be considered as the naturall head or
root of all men. .

Divines call this Transaction betwixt God and Adam,
a Covenant, the better to remove some difficulties that
occur about imputed sin, but this does not remove these
difficulties, for Adam had no right to act in his posterities
name, only because he was their root or naturall Parent,
but say some Adam by a divine Constitution was ap-
pointed to transact for his posterity. .



Book V

Chap. I. Of the Decree of Permitting the Fall.

The permitting the fall, or the introduction of morall evil into the world, is made an objection against the divine goodness, Holiness, wisdom and Power, since the deity could not be ignorant of the proper means to prevent it, nor want power to execute those means.

See Shackleton
354. 281. 282. 283

Various answers are given to this difficulty according to the different schemes of Providence which men have formed. Some say that the Power of sinning or not sinning or a Liberty of Indifference is essential to every human creature. And therefore it may as well be argued why God made rational creatures at all as why he did not prevent the fall of men and angels. The Arminians argue in this way. And thus say it is requiring an impossible thing to require God to create a creature certain that it would not abuse its liberty.

2^d Others answer to this difficulty, that it was necessary for the beauty, perfection, and order of the world, that there should be a species of rational creatures in such a low state, as that they should be capable of sinning or morall evil, as we see there is a manifest gradation in the works of God, some creatures being so low as to be utterly incapable of knowing God, and other creatures rising above them in a beautiful gradation up to the highest possible rank of created beings. And it seems necessary there should be a species of creatures such as man, mutable and corruptible, to fill up this orderly gradation.

3^d Others again say in answer to this difficulty, that there is no absolute ill either naturall or morall in the world, but only relative ill, and which is as a mean to promote the generall good.

But this opinion is liable to the greatest abuse, and may weaken that aversion to morall evil so necessary to pursue men in a virtuous course. And it is apt to destroy our notions of the deity's Holiness and other morall attributes, and it leads us to think that the morall evil that prevails in the world, was as much in the deity's own intention.

And is much approved by him when about to create the world as the morall God itself...

And ^{some} others think it better to account for morall and naturall evils, by saying they are the necessary consequences of good generall laws, which laws were necessary for the universe, And they add that the deity had these good generall laws primarily in his intention, but not the bad effects following from them, which he only permitted to happen. This eclipses happen from the Planets moving in ellipticall orbi, and an old wall fall from the generall law of gravitation, but these effects were not primarily in the Deities intention. And in like manner it was necessary there should be a creature with such a degree of understanding and Passions as man, but the deity does not approve of the bad effects of these passions. Just as a human Lawgiver makes laws, but can't provide against all the bad consequences flowing from these generall laws. As for instance in that law that Deserters should be punished with Death, the Lawgiver did not intend the misery and destruction of any particular person, but thus intended only the good order and peace of the society, and the other followed as a necessary consequence.

There are others who say that God Decreed to permit sin, to manifest his own perfection, which is much the same with some of the above mentioned opinions.

Chap^r. Of the Fall of our first Parents.

Several Questions are proposed on this subject of the fall. As 1st It is asked whether Moses History of the Fall be real or only an allegorical representation.

on all this
see Dr. A. R. Newbode
works p. 275
276. 277. 278. 279
280. 281.

To which it may be answered that Maimonides, Philo Judaeus, and many others both ancient and modern, have considered the history of the Fall as allegorical, and they make the serpent to be pleasure, which deceives the soul. But they all allow that some parts of this history are metaphorically, such as the expression that the seed of the woman should bruise the serpents head, and that he should bruise his heel. Yet the whole is certainly a real history, and to consider it as an allegory alters Moses Character as a true Historian.

Gen 3. 15.

2^{dly} It is inquired whether an evil spirit was concerned in the Fall?

John 8. 44.

2 Cor. 11. 3.

Rev. 12. 9.

To which it may be answered, that it is plain from several places of scripture that the Devil was concerned in the Fall, and that he beguiled Eve thro his subtlety.

But it is objected here why has not Moses told that the Devil was the deceiver.

To which it may be answered that the history of the temptation by an apostate spirit was well known among the Jews by tradition, and therefore it was needless for Moses to be more explicit; But which he might have seemed to countenance the notion of two opposite independent principles in the universe. The curse pronounced on the serpent after the fall, was likewise directed against the being that animated it.

3^{dly} It is asked if it is consistent with our ideas of Gods perfection to suffer such an strong deceitful tempter to attack Eve?

To which it is answered, that probably Eve was tempted by some of those angels that had been appointed to attend the shekinah on earth, and who were capable of abusing their power, and therefore there was no more inconsistency in allowing her to be tempted by one of these spirits than to allow one man of superior abilities to tempt another.

see my collection.

Q. 1. for other
Questions

And 4^{thly} It is inquired what was the Particular sin of Adam and Eve in eating the forbidden fruit? To which it may be answered that some make it to have been an intemperate desire of knowledge, and being like God.

And others make their particular sin to have been in strong judi-
cation to pleasure. . But these are all but Conjectures. And it is
safest for us to confess our ignorance of such obscure points, as the
Circumstances and manner of the fall. It is sufficient if we
preserve the Fundamentals of the history entire, for we are not
to expect a satisfactory Resolution to every Question as it presen-
teth, and the same great Lessons may be drawn from the histo-
ry of the fall whether it be understood as real or allegorical viz.
That man was once innocent and happy, and are fallen from
which lies the foundation for the Truth of Christianity.

Chap. 3. Concerning Sin. . . .

With respect to sin it may be observed that the transgression of inevitable morall ^{is more heinous} Law, than a neglect of positive appointments, but yet a continued Contempt of positive Institutions when we are assured they proceed from God, may be highly criminal as it shows a disregard of God's will, and therefore is a real morall iniquity.

A thing's being morally evil is the object of our reprobation tho' it be done without deliberation, nor is it necessary to the essence of sin that the person who commits it have always a bad end in view, since one may be guilty of sin even when he has a good end in view.

Our author defines sin to be not only a want of conformity to the Law of God, but some bad quality opposite to it. And it may be observed that when all the principles and passions of the soul are in their due place and subordination, this constitutes the beauty order and happiness of the soul, and then not being under due subordination causes its misery and disorder. For in the soul there are certain morall and intellectuall principles which should govern the lower appetites, and when these maintain their power, order and beauty prevails in the soul, And the contrary, when they lose their power.

The effects of sin are that it subjects us to punishment, and we naturally reckon we deserve to suffer when we are sensible that we are guilty. Sin also frequently brings punishment with it, for Anger Thow, and other bad passions have a noxious influence on the body. But the punishment to be inflicted for sin in a future ^{State} must be infinite only, in respect of its duration, and not of its degree, for a finite Creature can't suffer an infinite punishment. And there must be a difference of infinities for ^{the} ~~the~~ ~~least~~ ~~sin~~ cannot deserve the same degree of punishment with the greatest.

^x
the least sin

Another effect of sin is that it weakens our morall powers, for by men's present state one instance of sin naturally leads to another, the course of vice being always downwards.

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Chap: 4.th Of the Effects of the first
Sin. on our first Parents. -

Surgeist Parents &c, their sin to their original rectitude
and purity, but the image of God on their souls was not wholly
defaced.

Another effect of the first sin was the corruption and depravation of their faculties.

But it is Questioned here whether this Corruption was inflicted in an immediate manner by the hand of God, or if it was a naturall consequence of the first sin?

To which it may be answered that the God may, inflict
naturall evils instantaneously, yet that he would inflict
a depravation of nature by an immediate act of his will,
is not so likely, And we cannot suppose that a Holy God would
possess Corruption into the human heart, And especially, such
a Corruption as would extend to their posterity. And therefore
some think this Corruption was the effect of a naturall
Cause, which might naturally produce diseases and Death.
And the Eating the forbidden fruit they say, might have a
naturall tendency to produce these effects, as it might in-
flame the blood and produce these Qualities in the Animall
spirits which beget diseases and Death, And this they think
is probable from the history itself. The Tree of knowledge of
Good and Evill being then put in opposition to the Tree
of life, which was of a sanative Balsamiack nature, and
tended to preserve life; And therefore they say that this
Corruption of the faculties which prevails was not inflicted
immediately by Deity, but was a naturall consequence of
one great act of Sin in the mind which disordered the hu-
man Constitution, and destroyed the rectitude and uprightness
of the human frame. Thus in Common life the one person
is suddenly dead, yet one great sweet act of wickedness
makes a great alteration on a man. And when once one
breach is made in the order of the inward man, it first
destroys modesty, the great preservative of virtue in the heart,
secondly it makes way for another act of vice, And thirdly
it forms a habit of sinning, And so on till it gradually
darkens the understanding, And spreads Corruption
through the whole Soul. -

Another Effect of Adam's first sin was that it exposed him, and his posterity to the wrath of God, and terror of conscience, as a consequence of it, and we find that a sense of guilt is always accompanied with a dread of punishment.

The nakedness of our first parents mentioned in the history of the fall, is to be understood in a metaphorical sense for a want of uprightness. But some say, that man's body in a state of innocence was clothed with a certain brightness, or glory, and the effect of the fall was that he was stripped of this.

The sentence passed on the man and woman at the fall appears in fact to have been surprisingly fulfilled in all its parts. For the *Naturalists* say, that woman is the only creature that bears pain at conception, and as to man we see that he continues subject to pain and dangers to this day.

Jama.

Jama.

Chap: 5th Of the Effects and Consequences of the first Sin, on Adam's Posterity.

There are various opinions concerning the Effects and Consequences of the first Sin on Adam's Posterity. The Pelagians assert that Adam's Sin hurt only himself, and thus deny any derivation of guilt or punishment for the first Sin. See on this Point: tracthouse 664. of Decretes from page 286 top. 296.

The Socinians acknowledge that men suffered in Adam's first Sin, being thereby made liable to temporall Death as they are descended from Adam, but thus deny the imputation of his guilt. The Anabaptists are of the same opinion.

The Arminians say the consequences of Adam's Sin are derived by naturall propagation to his posterity, but they allow no other bad effects of his Sin.

The Calvinists insist on the imputation of Adam's Sin, which Rom. 5. 12. thus found chiefly on that passage where it is said that by one man sin entered into the world, and Death by Sin &c.

The Socinians and Pelagians explain this passage of Adam's posterity imitating his Sin, and suffering Death, as having themselves sinned personally. - But the Calvinists answer: 1st that this interpretation is forced and unnaturall, there being nothing spoken of the imitation of Adam's Sin in this verse, or in the whole Chapter in which it lies. -

2^{dly} This interpretation does not answer the scope of the Epistle.

3^{dly} The Apostles Express words in the following verses. are irreconcilable with this explication.

1^{thly} The comparison betwixt the disobedience of Adam and the obedience of Christ in the 19th verse will not suit to this explication, for according to this explication the righteousness here mentioned as an effect of Christ's obedience must mean an imitation of Christ's obedience. And yet in verse 18th it is called a free gift.

And 2^{dly} it is answered by the Calvinists that we find Children are subjected to Death for Adam's Sin, tho' it is certain they have never imitated it.

But it is objected here that it is inconsistent with justice that
an whole race of creatures should be punished for Adams sin.

To which it may be answered 1st That in fact we see that
in the common course of providence innocent persons frequently
suffer for the faults of others. Thus kingdoms suffer great mis-
eries sometimes for the faults of princes, and in human govern-
ments children frequently suffer by the forfeiture of their
Estates for the crimes of their Parents.

2^{ly} The Deities punishing men for the sin of Adam may be
just and wise, as it teaches rationally creatures to consider the
odious nature and pernicious effects of sin, and its probable
that superior beings such as angels will be struck with awe
when they behold the dreadful consequences of sin to the whole
race of men.

3^{ly} God did not intend that all men should continue under the
power of these evils that were the consequences of Adams sin,
for after the fall a grand scheme was ordered to restore men to
the divine favour and image. . .

see above on this Some dominant Divines are of opinion there would have been
no propagation of men after the fall, if a remedy had not been
provided.

And 4^{thly} It may be answered that this way of mens being
punished for Adams sin, is as agreeable as any way we can
imagine to account for this fact of mens being liable to
miseries and afflictions, which fact must some way or other
be reconciled with the divine Government. . .

The argument therefore rests on this, that in this State we are
exposed to miseries and afflictions of various kinds which is an
incontestable fact, and is it not as just we should be brought into
this state by the fault of a first parent, as to suppose that
we were immediately created in it by God. And it bears equally
hard on the Divine Character to say that we were at first
formed in this miserable State, as to say that we came into it
by the fault of a first parent. And it should be an additional
argument in favour of this last hypothesis, that it is taught by
revelation. all sects of Christians may also test themselves
are obliged to account for this fact of mens being subject to
misery and distress in a consistency with the divine profe-
sions, which all who acknowledge natural religion are obli-
gated to vindicate. . .

But when it is said that Adams sin is imputed to us it is
not so to be understood, as that Adams personall sin became ours,
nor that God said Adams sin to be our personall sin, or that he
said us consenting to it, for no man in consistency with common sense
can say that he could commit a sin, or consent to it when we
were not in existence ourselves, but it means only that we suffer
see Dr. Gwyn... for, and in consequence of that sin committed by Adam our
first parent.

It is objected here that it is as unjust to ~~make~~ persons be the
righteousness of another imputed to them, as to make them suffer
for the sin of another.

But to this it may be answered that Justice is not so much
concerned in the way in which favours are conferred, but in
suffering we expect in Justice to see the grounds for which we
are punished, and therefore the two consequences are not equal.
It is very common in the course of Providence that favours are
bestowed on one person merely for the sake of another, as on
the son for the fathers sake, and thus we find God bestowing
favours on the patriarchs on account of Abraham their forefather.
and therefore it is not unjust that God should save some men
for the perfect righteousness of Jesus, he having acted for
us the most generous part that can be imagined.

and it is not contrary to wisdom Justice and goodness for
the Deity to receive men again into his favour in this way.
and this way of saving men serves all the ends of the divine
Government, and vindicates the honour of the divine laws,
also it is suited to promote Humility in men, when they
know they are restored to the divine favour, and made happy
on account of the perfect righteousness of another.

Mr. James M. Smith

Chap. 6th Of Originall Sin.

See back bound book of Deacons pages before mentioned The word Originall Sin is not to be found in Scripture, And was first used by St Austin about the year 400 in opposition to some Hereticks.

There are very different opinions about the morall State in which men come into the world.

All agree that the minds of men come into the world in a State of weakness And infirmity, And that there are sensual appetites and desires in the soul which are apt to become irregular. But some deny that we come into the world in a corrupted and depraved State. -

Others say that we come into the world not only in a State of weakness and infirmity, but also with a naturall propensity to sin, which makes it unavoidable for us not to sin, And therefore this a part that Actuall disorder is introduced into the mind as soon as it comes into the world.

But these persons dont say that the passions of the human mind are intentionally bad, but they allow that all the passions that are implanted in the mind, in some degree, are just and innocent. -

The Arguments Adduced to prove originall sin or that we come into the world in a depraved and corrupted State, are chiefly three. 1st That we are the most early formations in children of irregular and disorderly passions, such as anger envy. And that prior to all formation, And so prone are mankind to vice, that tho they were placed at first in numero. pure society where they could be corrupted by no bad example yet still irregular self love self will and other passions would break forth, and therefore they would not come up to morall purity. . .

2nd All methods of instruction And all civil laws are standing proofs of the Corruption and depravity of human nature, for if human nature were not depraved and wrong what need to check and restrain men by instructions and laws?

3rd All who will attend may observe in themselves the latent seeds of Corruption, and must be sensible that they cannot Act up to a standard of morall perfection even tho that.

Stand, and they are to suppose be none of the highest.

6^{thly} Children's being baptised imports; that they are naturally defiled and corrupted by sin.

7^{thly} In history we see strong instances of the Exorbitancy of human passions, as instances of wars and Devastations.

8^{thly} All the wisest of men in all Ages have acknowledged the Viti-
tude of man's coming into the world in a corrupted State.
And whole sets of Philosophers have been so sensible of it,
that they have fallen on odd schemes to account for this Cor-
ruption that prevails in human nature, Thus Plato taught
that men were thrust down here and confined to frail mortal
bodies, to punish them for crimes committed in a former State.
So sensible was he of this deep laid corruption in human nature.

9^{thly} That mankind come into the world in a depraved and cor-
rupted State has been the constant doctrine of the Church.

And 8^{thly} This doctrine of the naturall Corruption and depravity
of man is confirmed in scripture. Thus says David: Behold I
was shapen in iniquity, and in sin did my mother conceive me.
The Pelagians and Socinians object against the Argument for the
Corruption of human nature drawn from this Text: That this
passage is only a metaphoricall Expression, and means only
that David had been a great sinner, and had contracted wrong
habits of vice, but does not mean that by naturall generation
he had a corrupted nature and wrong habits of vice; for that he
was born into the world in a sinfull and depraved State. For
say they we find similar Expressions in scripture which must not
be taken in a literall but in a metaphoricall sense. as for In-
stances where the Psalmist says that the wicked are estranged
from the womb they go astray as soon as they are born, speak-
ing lies, which must not be taken in a literall sense, for it
cannot be said that the wicked speak lies as soon as they are
born; And to the same purpose is that Expression of the Pro-
phet: Thou was called a Transgressor from the womb, which was
spoken of the whole nation of Israel, and must therefore be un-
derstood in a metaphoricall sense; And in like manner these
other passages similar to this in the Psalmist which they
say must be understood in a metaphoricall sense.

But it is answered to this objection of the Socinians
That tho it be allowed the Language in this Psalm is meta-
phoricall, yet there must be some foundation for the meta-
phor, And it cannot be a just metaphor if it had no of false
sentiments; but it means that men are born with a strange

propensity to vice, And therefore are said in scripture to be
conceived in sin.

And 2^d In this naturall propensity which men have to vice is
spoken of plainly in other passages of scripture.

It is Questioned here if originall sin is voluntary?
To which it may be answered, That this originall sin commi:
into the world with us it is not voluntary, but any particular
acts of it are voluntary. -

Page 2 of the Report

The first part of the report discusses the importance of maintaining accurate records of all transactions. It is essential for the company to have a clear and concise system in place to ensure that all data is properly recorded and easily accessible. This will help in the identification of trends and the detection of any potential issues or discrepancies.

In the second part, we analyze the current state of the company's financial performance. The data shows a steady increase in revenue over the past year, which is a positive sign. However, there are some areas where costs have increased, leading to a slight decrease in profit margins. We will need to investigate these areas further to determine the causes and find ways to optimize our spending.

The third part of the report focuses on the company's operational efficiency. We have identified several bottlenecks in our production process that are causing delays and increasing costs. By implementing some of the suggested changes, we believe we can improve our overall efficiency and reduce the time it takes to get our products to market.

Finally, we provide some recommendations for the future. It is crucial for the company to continue to invest in research and development to stay ahead of the competition. We also recommend that the management team regularly reviews the company's performance and makes adjustments as needed to ensure long-term success.

Chap: 7th Of the Propagation Of sin.

In this Chapter, our Author treats of the manner in which this originall Corruption he had considered in the last Chap: Is conveyed to men. And it will be necessary to consider the ^{severall Accounts} ~~severall Accounts~~ that have been given of the formation of human Souls, and their being united to bodies in order to state the various opinions concerning the Propagation of sin.

1st Then some assert that Souls are created in an immediate manner by God himself, successively as bodies are formed, and prepared for them in the womb.

This is the most generall opinion, and those who maintain it say that the Soul comes pure from the hands of God, but by the Yaw of union it becomes defiled and corrupted, by being joined to an impure body and mind; viz: The body and mind of the mother.

2^d Others say that Souls come by propagation from the Parents like the body.

According to this opinion Parents being corrupted themselves would naturally produce impure souls and bodies in their children. but then this objection lies against this opinion, that it gives the power of creating to creatures.

3^d Others say that the bodies of all men were created in Adam in miniature, and that all souls were also created then, and that thus continued in a state of invisibility till the time was come for unfolding and increasing the number of the human body.

This opinion will account for the naturall depravity of mens souls the same way, that those who hold the first opinion do: and if according to this opinion mens souls and bodies have been in their forefathers since Adam, they must have contracted a contagion by being so long depraved.

in Chap: 6. And others as was before observed maintain that mens souls existed in a preexistent state, and account for the corruption of human nature by saying their souls were thrust down into impure bodies to be punished for sins committed in that former state.

This doctrine of the preexistence of souls if it were true would
give the most satisfactory account of the propagation of sin.
but it is only mere conjecture and hypothesis.

Chap: 8th Of Actual Sin.

Our author among other divisions of actual sin, which are all very plain, makes a distinction betwixt a sin of the flesh and a sin of the spirit; by the last of which is meant a sin that is committed without the instrumentality of the body. He also makes mention of a sin by accident. To him notice of by the schoolmen, which means, when the action itself is good, but when it is done out of a bad end, as giving alms merely to be seen of men.

And he also takes notice of a distinction betwixt a sin ~~into~~ unto death, and a sin not unto death, which distinction is made by the apostle John, and he says we should not pray for that sin that is unto death. which according to some means that when a person was worn out with age or sickness and in all probability about to die, they should not then pray for his recovery, as this would be denying God to work a miracle, but others with more probability think that this expression has reference to the extraordinary power, which ~~was~~ ^{was} ~~was~~ among the apostles in the first ages of the Church, when some sins were followed by remarkable punishments, and even death itself, as we see was the case with Annanias and Sapphira. And they think it is in reference to this that the apostle says Christians were not to pray for this sin.

The Romish Church also distinguishes betwixt mortall and veniall sins. They call that a mortall sin which is a more open and daring provocation, and which has a tendency to draw the mind ^{from God} and exposes the person who commits it to punishment.

And they call these veniall sins which don't deprive men of God's favour, or draw his wrath on them. but as yet don't deny there are any veniall sins in this sense.

Chap: 9th Of the Sin against the Holy Spirit...

math: 12. 31.

That there ^{is} such a sin as this against the Holy Ghost is plain from the new Testament; some look on the sin unto death mentioned in the former Chapter as being the sin against the Holy Ghost.

math 12. 22, 24.

The Blasphemy against the Son of man spoken of in scripture consisted in mens speaking against him for the meanness of his birth; but the blasphemy against the Holy Spirit consisted in mens reviling and rejecting the operations of the Spirit, plainly appearing in the sorceries which Jesus gave of his divine mission; for it is plain from the context of the place where this sin is mentioned that the people were struck with a miracle performed by Jesus, but the Pharisees who could not deny the miracle said that Jesus wrought it by a conjuration with the prince of devills. and therefore some think that this sin against the Holy Ghost did not consist so much in one particular act of sin or blasphemy as in an irreparable disposition of mind and rejecting the strongest testimonies for Christianity and the most solemn calls to repentance.

others are of opinion that blasphemy against the Son of man was reviling the doctrines and works of Jesus. but that blasphemy against the Holy Spirit was speaking evil of those miracles that were wrought it and after the days of Pentecost, thus being the fullest and the concluding evidence which was given to the Christian religion. and to confirm this opinion thus add that the time of Jesus public ministry was called the dispensation of the Son, but the time after Jesus resurrection and ascension and after the days of Pentecost is called the dispensation of the Spirit. and if men will continue to blaspheme the miracles wrought under this dispensation they were guilty of the sin against the Holy Ghost. and this sin coincides very nearly with finall impenitency.

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Chap: 10.th Of Man's free will in a State of Sin.

Free will according to the Calvinists signifies a ratiōnall being, acting in a voluntary manner without any constraint, and acting agreeable to the most proper motives, but not acting against one's self.

man's mind in the first State of innocence was inclined to every thing that was good, but in the present State of apostacy, tho' the Species of free will still remains, yet man is under the power of strong passions and bad habits, and he has a strong propensity to what is evil, and men in this present State have an aversion to what is good. For understanding which it may be observed, there are three kinds of good, naturall good, morall good and what Divines call spirituall good.

now it is certain men will always desire what is naturall good, and they have also still some inclination to morall good as for instance to speak truth rather than falsehood, &c. of their interest here as much in the one as in the other.

And there are still some kind and beneficent principles in the human heart, and therefore men are not quite impotent to morall good.

Spirituall good for this a persons doing such actions as taking in all circumstances are true, virtuous and acceptable to God, and it is with respect to this, the Calvinists say man is disabled to do good, as many circumstances enter into mens actions, which hinder them from being acceptable to God. And therefore men are said in scripture to be the servants of Sin, and to be dead in trespasses and sins &c.

but the innumerable and other sects object to the argument drawn from these and such like expressions of scripture, that these expressions are not to be understood of men in their naturall State as they are born into the world, but as a description of the State men were in when the Gospel was promulgated to them, when they had lain so long in idolatry and gross superstition, and not as describing mans State when he comes into the world.

To which it may be answered, that the Calvinists must own there is something in this, but then enquire farther, how shall we account for mens coming into such a State? for if their understandings were not darkned and their hearts corrupted, such gross idolatry and superstition could never so much have prevailed, and therefore the change made on men when they

are brought from this state may be justly expressed by the
phrases of Creation Resurrection. As men are unable to make
a change on their own heart and temper and to remove the
clouds of prejudice that have overcast their understanding.
For no man can enlighten his understanding at once, nor
can he by a mere act of will deliver himself from the power
of strong bad passions which by habit are become as it
were Constitutionall to him.

Our author determines that to make an action spiritual,
good these three things must concur.

1st that it proceed from a pure heart.

2^d that it be agreeable to the law of God.

3^d that it be directed to a good end viz. the glory of God.

And this all moralists will allow, for if vanity and
further Conspire in an action, the never so good of itself.
it will not be acceptable to God.

But we cannot judge with our author that all the actions
of the heathens proceeded from bad motives, and were void.
Of these three ingredients of a good action, as this would be
judging mens hearts, which is Gods prerogative alone.
And the actions of Christians may proceed from bad motives
as well as the actions of heathens.

VI A 15

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Book VI

Chap: I. Concerning Providence

This Subject of Providence is nearly allied with ^{the} discourses on the Divine perfection, for to prove the wisdom and goodness of God in the universe is the same thing with proving a Providence.

But it is one thing to prove that men are under a naturall Providence, or that their naturall life is preserved. And it is a different thing to prove a morall Providence or government exercised over rationall creatures.

It is Questioned here if the preservation of things is a continued creation?

To which it may be answered that some maintain that it is, and others that it is not, but they say, that when things were brought into existence at first they continue alway in that state.

As to the objections that are made against Providence it may be observed in generall, that we cannot pretend with our finite minds to comprehend the whole plan of infinite wisdom. And tho we should not see the design of every thing in providence that is not a sufficient reason for us to deny that things are intended for any end. And by late discoveries in naturall Philosophy many objections against providence have been answered and this gives us ground to believe that all objections against it will be obviated in some period or other. Thus for instance some Philosophers maintained equivocall Generation, and that Insects were produced by the heat of the sun, and they said that in some former period it might as well produce men. but it is now found that there is no such thing, but that Insects are produced of previous seeds sowed in the earth.

It is objected against Providence governing the world, that good and bad men are frequently involved in the same calamity without distinction.

To which it may be answered ^{1st} That it does not so often happen as is imagined that really good persons are thus involved with the wicked it being hard to say who are really good men in this world.

And ^{2^{ly}} If it does ever happen, good men don't suffer by these calamities in the whole of their existence, but they are sometimes great blessings to them, continued prosperity being frequently hurtful to the best men, as it tends to draw them from God in whom the supreme happiness of man consists.

Several Questions are proposed on this subject of Providence. As, 1st It is inquired whether the Providence of God could be vindicated without taking into consideration a future State of rewards and punishments?.

To which it may be answered that if there appear to be a superiority of good to evil in the universe, if good men are generally happier than bad men, and especially if the evils which befall good men in this State are the necessary effects and consequences of good general laws, and not ultimately in the Deity's intention: This will be some vindication of Providence, but the most full solution of the objections against Providence arises from the consideration of a future State of retribution.

^{2^{ly}} It is inquired whether or not it appears from the present constitution of human nature, and the present administration of God's moral providence, that a moral Government will be carried on in a future State?.

To which it may be answered, That there are evidences of this. For 1st There are presumptions of this truth that things shall not go on in the same seemingly disorderly way that they do now. And the internall and externall pleasures, which are the miserable attendants of virtue show that the Deity is not indifferent to virtue and vice, and that he favours virtue in the present administration of things, which gives ground to hope that he will favour it in all the future periods of his Government.

^{2^{ly}} The naturall and genuine tendency of virtue and vice is to a more full State of rewarding and punishing according to merits demerits. For this is plainly a progressive State, and we are obliged to go through many trials and difficulties here in order to form us to virtue and happiness.

3^{ly} We see that in this State there are Certain visible hinderances of these Tendencies of virtue and vice, which obstruct their working out their effects. Thus the speciall Tendency of virtue is to work out perfect happiness; which Effect is frequently hindered by the Constitution of our Body, and our being liable to so many Diseases. In this State also Good and Bad men are mixed together in the same Communities, and much of the unhappiness of Good men arises from the follies and vices of wicked men. -

(11th 4^{thly} It may be observed that these hinderances of the Tendencies of virtue arising from the Body, may be taken away at Death, when the soul is disunited from the Body altogether, or united to a more perfect Body. And we are assured there shall then be a final separation betwixt the virtuous, and the vicious, that the one shall no more disturb the happiness of the other. These things give presumption to hope, that the morall Government of God will be carried forward to another State and completed there. -

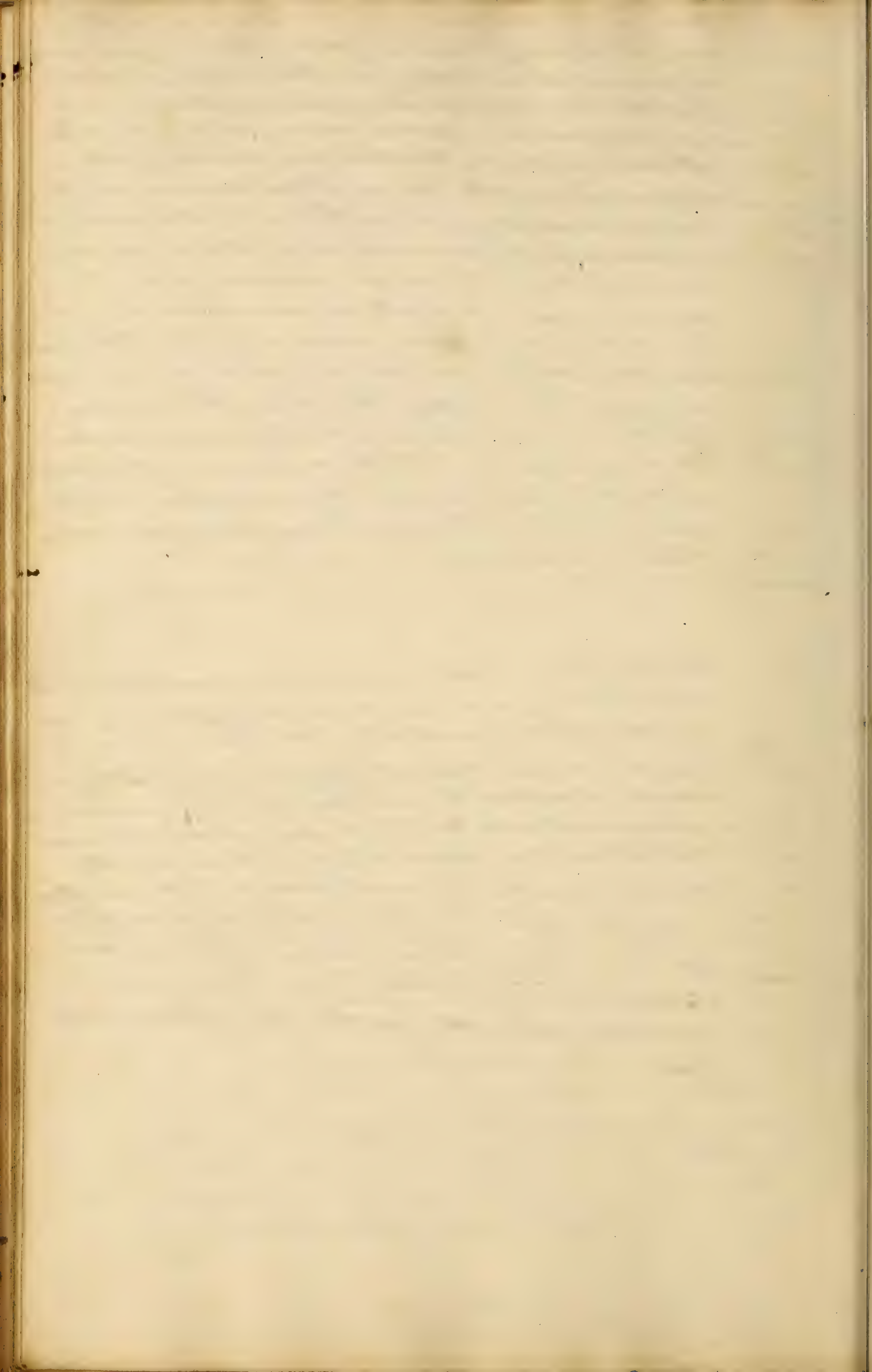
3^{ly} It is inquired if any Argument can be drawn from the seemingly unequal distribution of things in this State where frequently the wicked prosper, and the virtuous are distressed, that ^{thus} is a morall Providence exercised, and that there shall be a future State of Retribution? This is an Argument frequently used by Divines to prove that there will be a future State after this. But it is said is this a just way of Arguing? while the same Divines that use this Argument for a Providence, argue from the marks of wisdom and Goodness appearing in the universe, that there must be a wise and Good Providence at the head of affairs. And then from the disorders and inequalities that are in the universe they infer that there shall be a future State after this. And it is further objected that the more instances of disorder there are in this State so much the stronger will the Argument be for the rectification of them in a future State. And if there were no disorders appearing in this State, where would be the proof of a future State?

To which it may be answered that we cannot from the disorders by themselves that prevail in this State infer that there shall be a future State independent of all

Other considerations. For to give an instance. A Traveller going into a foreign nation or country, and seeing Disorder and confusion prevail in all the Cities of that nation, and no marks of good Laws or wise Constitution appearing there; he would never infer from this that there was the greatest justice and best order prevailing in the other Towns of that Country. Therefore the Step of the Argument for Providence and a future State must be laid not on the Disorders that appear in the universe, but on the prevailing order justice and equity that is to be found in the universe. And seeing that Disorder prevails here only in a few Instances, we may from our knowledge of the Divine Perfections reasonably hope that these Disorders shall be rectified in a future period of the Divine Government. And if it can be shown that the nature of the Laws by which the universe is governed be to produce good order, this will strengthen the Argument for Providence and a future State. And it will be further confirmed if it appear that the Evils happening in the world are only the necessary Consequences of good General Laws.

And Lastly it is Inquired here, if we had no proof of a morall Government being exercised in the universe, whether we could have any proof for the immortality of the human soul? To which it may be answered, that the proofs for the immortality of the human soul drawn from its immutability and severall other Arguments for it would still remain even tho there were no proof of a morall Government.

There are also other Arguments drawn from the vast Capacities of the Soul tending to a state of perfection And from the Analogy of things. For we see Creatures which appear for a while dead that undergo a Transmigration, and appear again with a greater degree of Beauty and perfection.



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For Chaplins.
2^d. and 3^d.
same rule.
vol: 1st.

Chap: 1.th Of the manner in which Providence governs all things

It is inquired here by some whether the Deity governs all things in the universe by fixt Generall Laws, or by particular acts of his will?

The common answer that is given to this question, is that the Deity acts commonly by Generall Laws, and sometimes also by particular Interpositions, because say they the scripture asserts that things are done by an immediate act of the Divine will, and many things happen in the world which are not consistent with Generall Laws, as for instance a remarkable judgement overtaking a wicked man, or remarkable judgements befalling a wicked nation. ...

but others are of a different opinion from this, and say, 1st that what the scripture saies of things being done by an immediate act of the Divine will is not to be understood in a literal sense, but only as being a popular way of representing things. ...

2^{dly} that it is more agreeable to our notions of Deities infinite wisdom to suppose that he should conduct all things by fixt Generall Laws, than by particular interpositions or acts of his will. ...

And 3^{dly} they say that if some particular events happen in the world, which are not easily reconciled with our notions of Generall Laws such as remarkable judgements as Famine and shipwreck &c it is owing to our ignorance, who cannot conceive justly of the divine administration. For say they if we had exacted notions of the Divine perfection we can easily conceive that the Deity may have adjusted all the changes in the naturall world to the different states of the morall world in such a manner, as that they should exactly answer them. As for instance say they we can easily conceive that the Deity adjusted the naturall world in such a manner as to overflow men by a flood, when their wickedness was grown to a certain height, and in like manner we can conceive that he adjustt things in the naturall world to happen as judgements to particular nations. ...

but it is objected here that allowing all this to be true yet how will it account for a particular providence being exercised on such particular persons, and that things in the naturall world are made to answer the prayers of good men as we are assured in scripture they frequently are?

but to this it may be answered, that it is not impossible to the all comprehending mind that a plan should be contrived and suited to the state of every particular man that should come into the world. As for instance that a man of a particular disposition should be brought into the world at a certain time, when things in the material world are adjusted to his state and disposition. -

but it is objected against this that things are said in scripture to be sometimes brought about by secret and sudden influences on mens minds.

To which it may be answered that this cannot be denied. but yet all this might for any thing we know be the consequence of uniform generall laws. But it must be owned that many questions of this kind cant be answered in a satisfactory manner. -

Saturday May
5th. 1785.

Chap: 6th Of these places of scripture in which the efficacy of sin seems ascribed to God.

These places of scripture where the efficacy of sin seems
to be ascribed to duty, are to be understood only of his permit-
ting men to sin, and not of his forcing them to sin by a
physical impulse.

When God is said in scripture to harden Pharaoh's heart,
it means only, that God permitted such circumstances to for-
our as had this effect on Pharaoh; And it should also be con-
sidered that every thing happens in Providence, is ascribed
to the deity in an immediate manner, and said to be done
by him. Thus God may be said to harden men's hearts
when he gives them prosperity and affluence, as that sometimes
has a tendency to make men insensible to all religious
impressions. But such expressions of scripture as these
where God is said to tempt men, and harden their hearts;
only means that such and such external things happened
by the appointment of God, but not that he approves of
men's abusing these things.

1871

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Book VII.

Chap. I.st concerning the Decree of Election and Reprobation.

This Question concerning the Decrees of God in generall, and particularly concerning the Decrees of Election and Reprobation is one of the longest and most intricate Questions in Divinity. As was observed before there are severall opinions about them. As 1st The supralapsarians, who assert that God considers only his own glory in every thing he does, and that the Decree in determining his Decrees considered man above or before the fall, and decreed Adams sin, the Lapse of his posterity, and Christs death, together with the salvation of a certain number of men, and the damnation of others as should best most to his own glory.

2^d The sublapsarians say that God had pity on man as being in a ~~lapsed~~ and fallen State, Decreed to send Christ to save some, and that he would give them such assistances as would effectually convert them to him and preserve them to the end. but they say he decreed nothing positively about the rest of mankind, but only left them in that fallen State...

3^d The Socinians assert that the Decrees of God from all eternity were only generall Decrees, that such as believe and obey the Gospel shall be saved, and that such as live and dye in sin shall be damned; but they deny that any special Decrees were made concerning particular persons, at least till they are born into the world. they think also that man needs no inward Grace so that they deny special predestination from all eternity, and forward assistances...

4th The Arminians allow the Docters prevalence about Contingent Events, which the Socinians deny, and thus allow also a particular eternall Election, but they say that God intended to create all men free, and to deal with them according to the use they made of their liberty, and that God foreseeing how men would use their liberty did on that foresight form Decrees of Election and Reprobation, and they say.

also that Christ died for all men, that sufficient assistance
:cis are given to all men; but then may choose whether they will
use them and persevere in them or not.

But the Calvinists assert that God out of his mere good pleasure
without any foresight of the good works of men. Elected some to
everlasting life, and that he also Elected them to Holiness to fit
them for that State, for the Calvinists not only assert the duties
decreasing the end viz. salvation, but also the means, and this should
be carefully attended to as it removes any bad consequence that
may be drawn from the Calvinists doctrine, as if it led to im-
:purity of life. but this assert that no man can be saved or
made happy without being Holy..

These are the Principall opinions on this subject, which may
all be reduced to these of the Calvinists and Arminians..
It would be tedious to give the arguments adduced by both
sides at length; but it may not be improper to give a brief
summary of the reasonings on this point.

The Calvinists then assert a particular Election to Everlasting
life, without any previous foresight of merit in the Elected
persons. -

But the Arminians say that this particular Election is on
a foresight of the Elected persons good behaviour. -

This Dispute betwixt the Calvinists and Arminians is both
theologicall and Philosophicall..

When considered as a theologicall Question it must be de-
:termined by declarations of scripture alone, and we must
be applying the rules of criticism, and comparing similar
passages, endeavour to determine what is the doctrine of
the scriptures on this head...

The Calvinists insist mainly on such passages as these in sup-
port of their doctrine, "Whom He did foreknow he also did
Rom: 8. 28. 29. 30. predestinate to be conformed to the image of his son, Accord-
ing as he hath chosen us in him before the foundation of
the world, that we should be holy. Having predestinated us
unto the adoption of Children by Jesus Christ to himself
according to the good pleasure of his will; Being predestina-
:ted according to the purpose of him, who worketh all things
after the Council of his will. As it is written Jacob have
I loved and Isaac have I hated. And to name no more, so
A Pet: 1. 2. lives are called Elect according to the foreknowledge of God.
the Father -

But the Arminians say, that these and such like passages have no reference to the Election of particular persons to eternall life, but they refer to the calling of the Gentile world to the light of the Gospel, which God had decreed to reveal to them from the foundation of the world. *ye.* say they he decreed the Gentile world should have the eternall means of salvation by Jesus Christ.

2th Peter: 1. 6. 7.

And they say that the riches of God's grace spoken of in scripture is to be understood of his calling one nation sooner to the light of the Gospel than another, or placing some nations in better circumstances as to the eternall means of salvation than others, and as to that passage Jacob have I loved but Esau have I hated, they say it means no more than that God chose Jacob to be the father of his own peculiar people, from whom the messiah was to be descended, and that he rejected Esau from this honour, but they say it speaks nothing about their eternall salvation or reprobation.

To all which it is answered by the Calvinists.

1st That many expressions in the new Testament are too

strong and exp^{re}ss to be understood only of the eternall calling of the Gentile nations to the light of the Gospel,

2th Peter: 1. 1.

As for instance where it is said 'that he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; which pre-terminates an Election not only to the eternall means of grace, but also to Internall Holines of heart and life.

Rom: 8. 28. 29. 30.

And that expression that whom God did foreknow he also did predestinate to be conformed to the image of his son, which plainly means being conformed to the image of Christ, and not to his example as the Arminians explain, and in like manner these passages where men are said to be called from the power of sin and Satan to the service of God, are too strong to be understood only of an eternall calling to the light of the Gospel, since it is certain men are not always called from the power of sin to the service of God, much less thus enjoying the eternall light of the Gospel.

And 2th The Calvinists answer the Arminians by retorting their own argument. For the Arminians own, that God in a consistency with his Holines and Goodnes and other perfections, may give higher Spirituall privileges to one nation than to another, and may place some nations in more favourable circumstances as to light and

knowledge than others, which may prove the occasion of
many being saved in these nations; And thus our that God
may do this merely by his sovereignty without any respect to
the foreseen good works of these nations whom he thus distin-
guishes. And say the Calvinists why may not God in a consis-
tency with his morall perfections as well give such degrees of
spirituall illumination to particular persons as will be effec-
tuall to save them, while he denies these spirituall influences
to others who equally deserve them? For the same argument
which justifies Gods conduct in making a distinction betwixt
one nation and another will also justify him in distinguish-
ing betwixt particular persons; especially since the Armini-
ans allow that it is not on account of foreseen good works in
that nation that they are thus favoured of God. And say the
Calvinists God may as well favour particular persons with-
out any respect to their foreseen good works. -

It is here objected by the Arminians that the doctrine of
eternall absolute decrees which is maintained by the Calvinists
contradicts our ideas of all the duties morall perfections,
which he calls us in his word to imitate, And they are the
primary ideas which we should form of God. But to asert
that the duty has granted absolute decrees of Election and repro-
bation is the same thing as if God should decree that he will
be glorified by some men committing sin, and being made
eternally miserable. which certainly contradicts our notions
of his morall perfections; And they say farther how can it
be just in God to punish a sin committed in consequence of
an antecedent decree which lays the person under an in-
evitable necessity of sinning...

But to this it may be answered...

1st that this is taking the Calvinists whom in that view.
in which the Supralapsarians who are the most rigid among
the Calvinists take it. who asert that God decreed the dam-
nation of some men. But the doctrine of the sublap-
sarians which is the common opinion among the Calvi-
nists, is that God foreseeing Adams sin, decreed to save
a certain number of mankind; and granted no positive
decree about the rest. So that thus dont say that God by
a positive decree condemned men to everlasting damnation
but only that he left them to themselves without affording
them the internall assistance of his grace...

And 2^{ly} It may be answered that it is a wrong and unfair way of arguing to fix on one particular branch of a scheme, and draw objections from that, but when judging of any scheme we should take a view of the whole at once and balance its advantages and disadvantages together. Thus to come to the point we may consider whether the divine goodness will not stand as clear on the Calvinists as on the Arminian scheme, taken completely together. Or whether as many, or more of mankind may not be happy on the scheme of the Calvinists as on that of the Arminians. And whether the Calvinists scheme be not as agreeable to the divine goodness as the Arminian scheme. And if these things appear to be the case, on considering the schemes completely, therefore the doctrine of Election and reprobation must be as agreeable to the divine perfections as the Arminian scheme. For the Calvinists do not say that the Deity permitted sin for no end, but that he permitted it for good and wise purposes. And therefore in order to do justice to this part of the Calvinists scheme they say we should set the certain salvation of some of mankind to the reprobation of others. And the Calvinists say they are ignorant of the number of the elected and reprobate, and for any thing we know the number of the reprobate may be very small when compared with all the rational inhabitants of the universe who shall be saved...

3^{ly} The Calvinists retort on the Arminian scheme that the Arminians maintain the doctrine of free will in the most unlimited sense of the word, viz. that men may act against the strongest motives, by which say the Calvinists they may reject all the means of grace, and therefore there is no security by this scheme of the salvation of so much as one person. As all rational creatures may according to the Arminian doctrine defeat the divine purposes with regard to themselves, and therefore none of them may be saved. But the salvation of some is secured by the Calvinists scheme, and therefore it is as agreeable to the divine goodness.

And 4^{thly} The Calvinists answer that it is inconsistent with our ideas of God's wisdom and goodness to suppose that he should send rational creatures such as men into the world, uncertain of happiness or misery, and in such a state as that they can make themselves miserable whether he will or not. But it is better to say as the Calvinists do that we are sent into this world under the conduct of divine providence, and that God will certainly save some men, rather than leave all to themselves.

But the Arminians object here, That God could not make men without free will, for he cannot make them otherwise than they are, as rational creatures; And thus, add farther that it was necessary for the perfection of the universe that there should be such creatures as men endued with a liberty of free will.

To which the Calvinists answer by retorting the argument, That if the perfection ^{of the universe} required there should be such creatures as men in it, endued with free will, the perfection of the universe also required that there should be absolute decrees, and that some men's misery should be determined by a just decree. And thus the two things may be compared together.

And the Calvinists object here, that the Arminian's Doctrine of free will makes creatures independent of God. Since according to the Arminian's story, man has a self-determining power which God cannot controul, and the the duty may lay motives before men, yet their free will may reject them all, and this is just saying that men's minds are so formed as that God neither has nor can have any power over them.

Upon the whole the Calvinists say that their Doctrine is more comfortable to mankind than the Doctrine of the Arminians, and that the quantity of happiness to the whole universe may be greater on the Calvinists than Arminian's scheme.

When this Question concerning Election and Reprobation is considered in an Philosophicall way, the whole Dispute turns on a Question of fact as to man's free will, whether it is liberty in the Calvinists or Arminian sense of it that men enjoy. For the Arminians say, that men have a self-determining power, by which a man can turn himself independent of all motives and considerations.

But the Calvinists say that the liberty which men enjoy consists in nothing but in their acting voluntarily, and doing things freely, without being impeded by external forces.

Much depends on determining which of these sides the fact is on, as to the present Question, for to give an example, if this sun shines we can by no process of reasoning whatever infer that he does not shine, And in like manner if it be a fact that men enjoy only the Calvinists' liberty, we can show by no consequence that it is not a fact. And that we enjoy liberty in the Arminian sense, for a fact must and will stand, be the consequences of it what they will.

For Chap. 2
sum p. 146:
v. 6: 1st.

Chap: 3.^d If the Faithfull can be certain of their Election?

The best Answer that can be given to this Question is briefly this, That if a Christian discerns in his heart and life the genuine marks of the sons of God laid down in Scripture he may be as sure of his Election, as he is sure that the Scriptures are the word of God, and no surer.

But it may be objected here that some pretend to assure themselves of salvation from extraordinary Internall Illuminations.

To which it may be Answered that God may no doubt, when he pleases communicate himself in this way, but it is not the usual way he reveals himself to men in the Common Course of his providence, such extraordinary degrees of Illumination being only given on important occasions, and therefore private persons have great reason to suspect there may be something of enthusiasm and self-deceit in these extraordinary Illuminations. But the surest and plainest mark of a persons being elected, and in the way of salvation is when he finds the Yember of his mind and Tenour of his life agreeable to the rules and precepts of the religion of Jesus Christ.

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Concluding Discourse at End of the
Session 1753.

To read for real improvement it would be very useful to study in a regular manner, for it is very foolish and hurtfull to fly from one book and subject to another without finding any one subject. Men may read many years in this manner without understanding any one subject, tho' this confusion in reading is very naturall to the human mind.

The principall part of the study of Divinity consists in the study of the scriptures, for the religion of Christians lies in the bible, and tho' it be comprised in small bounds yet it requires a great store of knowledge to comprehend it. In order to this it is necessary that we be acquainted with the Language, Antiquities, Customs, manners and history, of the people among whom it was wrote. And if we study the bible as Divinity, we must study it as a history of Divine providence, and as containing a series of dispensations of religion in the severall ages of the world, a grand scheme being begun in the old Testament, and unfolding itself and being carried on in the new. And taking the scripture in this view we shall find that it affords the most satisfying arguments for the truth of our holy religion. When one considers the whole scheme of providence for above four thousand years, it will amass a solid evidence to the mind in favour of our religion. And it is by this collective evidence that we can give the best answer to all objections against it. And to this purpose it may be proper to read as helps for understanding the old Testament. Shallock on Prophecy, Prideaux and Shuckford's Connections, Hackhouse's history of the bible, some volumes of the universal history, and Josephus Jewish Antiquities. And as to the new Testament it will be proper to read it in a train, reading the Acts of the apostles after the Gospels, and when reading the Acts we should consider in them the proper heads in which every Epistle was wrote, and what was the main scope and design of it. And then read the Epistle itself. And after that we should read in the Acts to the period of another Epistle, and then read the Epistle itself and thus go on through the whole history of the new Testament, in prosecution of which plan Benson's Planting of Christianity is a book very useful to be read.

A student of Divinity must also be careful to lay up a stock of the worthiest sentiments on morall and Divine subjects, for tho' a person understand controversiall Divinity ever so well, it will never make him a warm and usefull preacher,

See also Mr. Vof.
Acts in miscell.
new sacra vol. 1.
for this.

And if his own heart be warmed in a proper manner, he must
expect to diffuse a warmth into the hearts of others. These senti-
ments must be collected from the scriptures, in an especial man-
ner, and from all ancient and modern writers on morality,
and also from the best sermons of all kinds. — — —
above all we should still be careful to cultivate a devout
temper of mind, and frequently to lift up our souls to God in
 fervent prayer, that he would enlighten our understandings by
his Divine Truth. That he would purify our hearts by his grace,
and that he would fit us for serving him in this world,
may 12th 1752. and for his heavenly kingdom and glory hereafter. — Amen

2 Preliminary Discourse in Sept -ON 1753

The necessary prerequisites to the study of Theology relate either to the preparation of the Heart or the Head. The 1st of these viz. The Preparation of the Heart implies that one be at pains to cultivate the noblest and worthiest dispositions. And to form the Heart to a just love and relish for every thing spiritual, heavenly and divine. And if we look into Antiquity we will find that this was much considered and regarded both by Jews and Heathens and was one main and principal End of the Schools of the Prophets among the one and the Schools of Philosophers among the other.

The other thing previously necessary to the study of divinity is the Preparation of the Head or what is more properly called the Improvement of the Understanding which includes in it the knowledge of Philosophy and the Language. The knowledge of Philosophy taken in the largest sense of the word is a very extensive field including mathematics - natural Philosophy, moral Philosophy, Logic and metaphysics, all which are in some degree previously necessary to understanding Theology. True it is that mathematics the a noble and useful science in its self yet abstract from natural Philosophy can be of little use in this study. but when joined with natural Philosophy is a great help in the study of divinity some of the strongest and most convincing proofs for the being and existence of God being taken from the depths of natural Philosophy. Natural Philosophy is also adduced in proof and illustration of some of the peculiar doctrines of Christianity such as the doctrine of the original corruption of human nature and the Propagation of this corruption. Arguments for which are drawn from observations on the human frame. And seeing the vices and famils diseases of Parents conveyed to their children but there is a question proposed how the knowledge of Philosophy is necessary to the understanding of Theology as it has been laid down in Systemis Commentarius and even Sermonis for above two thousand years? Some take the affirmative and others the negative in this question but without determining betwixt them it may only be observed that certainly some degree of Philosophy is necessary for understanding Theology in this sense. Because these writers of Theology have each a species of Philosophy of their own which is intermixed with their Theology. And their writings also abound with Technical terms such as Essence Subsistence, Insubstantial and the like, the definition of which one must at least be acquainted with in order to understand these Systems which contain them. The knowledge of Logic and metaphysics also tho they have been much used by the Schoolmen to the detriment of Theology yet may be of great use in the study of Theology as they enable us to distinguish True from false reasoning. And to answer scholastick subtilties by metaphysical subtilties of the same kind, which is the only way to answer them.

But there is another side of the question put up: Whether the knowledge of Philosophy and especially of morall Philosophy is necessary in order to our understanding Theology as it is laid down by our Saviour and his apostles in the new Testament? To which it may be answered in the negative, that briefly speaking the knowledge of morall Philosophy is not necessary to our understanding pure and primitive Christianity, since it is certain a man may be a good Christian without being acquainted with morall Philosophy considered as a science. But this is not so to be understood as if the knowledge of morall Philosophy was useless and unprofitable for students of Theology far from it. For morall Philosophy considered merely as a common science is very useful for improving the understanding and forming the heart, and may even be very useful for explaining and illustrating the meaning of some of the precepts of Christianity, which (as is the case with all laws) are delivered in a plain and general manner, as for instance that precept to pray always which may be taken by some persons of a warm enthusiastick turn in a strict and literal sense as if we were to give over all business to retire from the world and shut ourselves up in Convents and nunneries to be continually employed in prayer but Philosophy teaches us to correct this mistaken notion, and teaches us to retain this precept to its just and natural meaning which is that we should cultivate a habitually temper for the duties of devotion.

The other thing included in the improvement of the understanding is the knowledge of the Language of History Customs facts and Antiquities, but these have been considered at large in former discourses of this kind, and shewn to be absolutely necessary in the study of Theology, and for enabling us to understand the Holy Scriptures of the old and new Testament.

Having thus briefly considered some of the preparations necessary to the study of Theology it may be observed that when engaged in the study of divinity it is a matter of great importance to study it in a regular order and method. And here it must be allowed that the Bible is the foundation of all our Theological studies and therefore deserves our particular care and consideration, the proper method for studying which may be first to enquire into the evidence we have for the authenticity and Canonickness of the books of Scripture and then some of the general marks of its being a revelation from God. After which we may proceed to consider the book itself: And here as we are Christians it is very natural to think that we will be first led to look into the new Testament in which the foundations of our religion are contained but in this general survey we will find that almost every page of the new Testament is back to the old Testament, the principal points being set forth there which are related in the new Testament it will therefore be necessary that we apply ourselves to the old Testament in order to understand the new. And a knowledge with the Language History Antiquities Geography and Chronology which not least are justly called the five of history are necessary to our understanding both old and new Testament. In reading the old Testament it would be highly useful if we could detect ourselves of all preconceived opinions which lock our more or less is led.

to Intertain from his Connection with certain particular sects and parties And to consider it as a revelation from God And containing a history of the severall dispensations of his providence to mankind one dispensation rising out of another in a naturall and easy manner. For better understanding the old Testament it would also be very proper to read it in a regular order dividing it into certain periods as for instance from the creation to the flood from that to the call of abraham and so on And we will find the space of about three or four hundred years betwixt the old and new Testament supplied in great measure by Josephus And the apocryphall bookes especially the two or three bookes of the maccabees. After this studying the old Testament it may be proper to proceed to a more particular consideration of the new And it will be very usefull to read it in the same orderly and methodicall manner dividing it into three periods. 1st During the ministry of John the Baptist which is very short. The 2^d During Jesus publick ministry which is called the dispensation of the son, and the 3^d Period stude to the ministry of the apostles or what is commonly called the dispensation of the spirit. - which last we may again divide into three Periods. 1st when the Gospel was preached to the Jews alone, The 2^d when it was preached to the Proselyted Gentiles, and 3^d when it was promulgated to all the Heathen world And this orderly method will give great light to the Acts of the apostles and history of the new Testament.

It was much to be wished that the study of Theology were confined to the study of the scriptures And that it had continued in its primitive purity and simplicity as then laid down. But since many particular controversies have arisen in civillity it is highly necessary a Teacher of religion should be acquainted with them that he may know on what side Truth lies.

The most regular and orderly method of obtaining a generall acquaintance with ^{them} will be to study Church history And to consider in what period of it a Controversy arose, And then study the Controversy itself And thus proceed to another period And another Controversy in the same manner. And in a treatise of this kind we will find that except the Gnosticks A set of Philosophising Christians who intermixed the Eastern Philosophy with Christianity, and the Valentians A species of the Gnosticks there arose no remarkable Controversy among Christians for the first three hundred years after Christianity. But after this period many Controversies arose which greatly disturbed the peace and harmony of the Christian Church And the Corruptions prevailed so gradually and imperceptibly that we may not be sensible of them if we take the periods following close on each other yet if we take in a Century or any longer period we will then be sensible of a great difference in the doctrine. In like manner as there is a great difference betwixt the face of a young Child and the face of the same Child when an old man. And as the hairs of our head which are black grow white when we are old tho the difference is scarce perceptible in a short period. It must be owned indeed that the method here prescribed is different from the method commonly followed by writers of systems who do not treat Controversies in the order of time in which they arose, but that should not hinder us from reading a system since it better to study in some method than that it is wrong, than to study in no method at all.



2 Pictet's Theology, Book VIII

Chap: 1st 2^d 3^d Concerning the Satisfaction of Christ.

Some are of opinion that it is needless and superfluous for us to inquire into the necessity of the satisfaction of Christ, or whether or other more proper plan could have been contrived for restoring sinners to the divine favour. But they say our proper inquiry should be concerning the fact itself and whether a satisfaction for sinners be really provided. In like manner as if we were Philosophers our proper inquiry would not be whether there might not have been other laws of nature. Such as Attraction Cohesion Gravitation &c. but whether there be actually such laws existing in the material world. but however plausible this may appear yet since objections have been raised against this doctrine of the necessity of a satisfaction it is necessary that we inquire into it and endeavour to obviate them. Thus among other things it is objected that repentance and amendment might be accepted by deity as sufficient satisfaction for sin, this being all that the offending creature can give and consequently all that the deity in consistency with his goodness and justice should demand. To which it may be answered briefly that this is not agreeable either to the Analogy of Providence in other cases, nor to the natural or appointed consequences of sin. For instance if a man in the beginning of life have squandered his fortune and spent his estate by luxury and debauchery, tho afterwards he should repent and amend yet he cannot but the wise appointed method of Providence hope to enjoy that fortune he might have had if he had not lavished it away. And this again if a man have been guilty of murder and should fly from his native country for many years and have suffered many severities and hardships in proof of his repentance, yet that will not hinder the Law from apprehending him on his return and making him suffer foreign punishment for his crime. Nor is it any reflection on the goodness and mercy of God that He demands a satisfaction in order to His being favourable and propitious to sinners, since the death of Christ is not to be considered as the cause that induced him to receive sinners into his favour and mercy. But it was his free love and original goodness that prompted him to send Jesus into the world and to accept of his death as a satisfaction for the sinners and an excellent means appointed in the wisdom of Providence for their being reconciled to God and restored to his favour and grace.

TAM

is the only just notions of this doctrine of Satisfaction are to be derived from the New Testament. So it is very observable and acknowledged by all that the language so frequently relating to sacrifices in the Old Testament has been adopted in the New and runs through the whole of this subject. It will therefore be proper to consider the import of sacrifices under the old Testament, and particulars of sin offerings for these are the only ones which have any relation to this subject.

There are three four Things observable with regard to sin offerings.

1st That these sacrifices were the Terms on which Pardon was offered And were the terms in this sense that without them there could be no pardon being as it were a Condition sine qua non. Thus the apostle to the Hebrews advances it as a general maxim that without shedding of blood there can be no remission. Now of sins under the Law some were of a deep a nature that no expiatory sacrifice was allowed for them but the Transgressor was doomed to death without remorse or delay. Such as the sin of enticing men to idolatry but there were other sins particularly those of ignorance and Legally uncleanness that were pardoned on sacrifices and these were absolutely required And indispensable necessary. Being necessary in such a sense that even the most sincere Unfeigned Repentance and restitution in cases of injustice were not sufficient to atone for them without these sacrifices.

Heb. 9. 22.

Deut. 13. 13. 16.

Lev. 4. 34. 35.

5. 5. 10-17.

6. 2. 4.

Lev. 16. 11. 17.

19. 22.

Num. 15. 25-28.

2^d Sacrifices were standing And visible marks of the guilt and demerit of sin. This is plain from the former observations for if sacrifice was conditions sine qua non. And if no pardon was to be had without shedding of blood. Then this certainly plainly shewed to the offender that sin deserved punishment deserved death. And deserved them in such a manner being so unavoidable consequences of it. That these consequences were not to be avoided but by repentance and restitution and not even by them without sacrifices. And even Legally uncleanness which were only transgressions of a ceremonial nature. And a positive Command. Could not be pardoned without sacrifices the ground for the most part they were not bloody sacrifices. And it may be observed that the design of these things that were made ^{Impurities} by the Law was to represent the necessity of moral purity in order to an acceptable approach to God in acts of religious worship.

3^d Sacrifices were standing And visible marks of Gods being ready to be reconciled to man or his placability. For had not God been disposed to receive man kind into favour then he would not have appointed these sacrifices at all. The very appointment of these sacrifices plainly shews that he intended

To shew himself mercifull and ready to be appeased. Indeed the up-
pointing sacrifices as a necessary condition of Pardon was a proof
that he would pardon sins on account of them, but by no means that
he would ever or could ever consistently with the honour of his Govern-
ment pardon ones sins without any sacrifices.

And 1^{thly}. It may be observed that it was impossible that sacrifices
could take away sin. And this was the sentiment of the apostle
Heb¹⁰. 10. 4. to the Hebrews. But it is asked here how is this reconcilable with the
many declarations in the Law that God would forgive sins on account
of the sacrifices.

To this it is answered by some that we ought carefully to distinguish
between the different punishments as due to sin. The Death temporall
or death threatened by the Law against persons that transgressed it
was the only sanction the Law made use of and a person was liable
to Death by the Law for every transgression and this was frequently
executed in a visible manner and this could not be prevented but
by sacrifices. so that sacrifices delivered them only from present and
immediate temporall death, but did not deliver them from death altogether
nor could not deliver them from death eternall and procure eternall life
and the resurrection of the body. And as to Ceremoniall Uncleaness sacrifi-
ces took away only the Legall guilt the consequences of death, but
in no case did they deliver from eternall death if a man was not sin-
cer in his repentance.

There are different opinions with regard to the efficacy of sacrifices under
the Jewish dispensation. Some imagine that they extended to the taking
away the morall guilt ^{well as} the Legall delinquency and object to such is
maintain that they only took away the Legall guilt, that there were
sacrifices appointed in the Law of Moses for morall guilt. As for Spring
Lev⁶. 2. 6. 7. but others answer to this that these sacrifices for spring and other
sins were only atonements for them as they were crimes against the
state, and not as to their morality, but as they were transgressions
against the externall instituted religion. but it is Cert ain that sacri-
fices only procured deliverance from present and immediate death
the punishment threatened to those transgression by the Law. And
it is evident from the whole Epistle to the Hebrews that the imper-
fection of the Legall sacrifices was laid on this very consideration
Heb¹⁰. 10. 12. 13. That they could not deliver from death. And far less from eternall
Lev¹⁵. 24. 26. death but only that they procured a suspension of the punish-
ment.

Our Comm. now to Appl. these observations concerning sacrifice
to the death of Christ, And here it is plain.

1st That it is the doctrine of the whole new Testament That Christ
Came on purpose to die And that his death was a condition of
Pardon *sine qua non*. And that it was in like manner A mark
of the demerit And will consequences of sin, And at the same time
of Gods pliability to repenting sinners. This is the uniform language
of the new Testament.

It is owned that there were various other designs of Christs coming
into the world such as to instruct mankind And that by his death
he might confirm the truth And sincerity of his doctrine, but it
is plain also from several express passages of the new Testament
that he came on purpose to die, And by thus dying to become
our saviour.

math 20. 28.

John - 6. 51.

10. 17.

1st Cor: 5. 2.

Phil: 9. 26.

10. 2.

1 Pet: 1. 19. 20.

The Socinians proposed object That these passages are all *strongly*
figurative expressions signifying That Jesus came only to attest
and confirm his doctrines ^{scilicet} with his blood. But it is our evident
that the death of Christ is spoke of in a manner in which
the death of no other martyr. As Stephen and Paul &c is spoke
of. viz: As A sacrifice which theirs now is. For we may ob-
serve there are many remarkable And evident differences
betwixt the manner of Christs death And that of any other
person As it is represented in the new Testament. His death
being also spoke of As A sacrifice And what happened by his
own Consent, And which he could easily have avoided or prevented
by procuring Legions of Angels. As he himself saies. But the
death of other persons hapnd unavoidable, in the common
course of things, And without their Consent Against their will
And is never spoke of As A sacrifice.

Let it be observed likewise That the death of Christ in the
same manner As the sacrifices under the mosaic dispensation
is always represented As A condition *sine qua non*. As the
procuring Cause of Pardon on Account of which it is bestowed
And that God would not have forgiven men on any other terms
or without the death of Christ. All which things are our
different from the expressions that are used about the death
of any martyr whatsoever.

The 2^d Thing taken notice of in the sacrifices under the mosaic
dispensation was their being marks of the will And demerit of
sin And with respect to this it may be observed, That if the death
of Christ be An indispensable condition of Pardon then this
death shows the desert of sin And its fatal consequences our
strongly. Nor if the sacrificing of a Beast. And requiring this as.

A Condition of Pardon. Clearly shews the Love and Demerit of sin. The death of Christ is such a much more convincing demonstration of this, especially when we consider how dear he was to God, and worthy in himself, which gives a much stronger proof of God's love to man, and hatred of sin than the pardoning man without any atonement or sacrifice at all, could have done.

As to the 3^d thing observable in sacrifices under the Law of Moses. That they were standing and visible marks of God's placability. This is obviously applicable to the death of Christ, for by the very appointment of Christ's death, this of the divine placability in the nature of the thing is implied in it.

So much with regard to the doctrine of sacrifices under the old Testament as it is transferred into the new, and applied to the death of Christ.

But to all this it is objected. How does Christ's interposing by his voluntary death and sufferings, as a sacrifice tend to prevent that misery which sin deserved and consequent upon it in a future world. or How does it procure that eternal happiness which mankind had forfeited by their Apostasy. Or in other words ^{why is} ~~there is~~ there a connection betwixt this sort of Christ's substitution and being sacrificed in our stead and the bestowing pardon and happiness on mankind.

To which it may be answered, That the Scriptures perhaps have not explained the precise manner in which the death of Christ is effectual to this purpose. or shown the connection or what connection there is betwixt this sort of Christ's death and the blessed consequences represented to flow from it. The manner perhaps is inexplicable. And to this purpose some observe that the heathen never attempted to explain the manner in which they expected that their sacrifices operated their pardon. And left it unexamined tho' they believed the thing, as imagining that they might ever well believe a thing without understanding the manner of it perfectly, And say thus, divine revelation gently challenges our belief of these declarations (which we have easily given tho' we cannot account for them) on its own Authority. And to do otherwise or deny the fact because we cannot account for it is the most absurd and unreasonable Arrogance and presumption. Thus And that there are many things and many effects in the moral Government of God. And the Causes and reasons of them which is absolutely surpasses to our full Comprehending. These purposes tho' it is impossible we should know it. And perhaps say thus it may be.

connected with events And Consequences to the rest of the system which we could not see or could have no notion of. nor have we any claim to such knowledge as being already informed as far as it concerns us or is necessary for us to know, And perhaps such a knowledge is impossible or tho it was possible to be communicated to us yet would not be for our benefit. And thus And that the Christian scheme is in many other respects imperfectly comprehended by us. And is in some parts altogether incomprehensible And therefore we should not be anxious to understand and this fully more than any other parts, or at least should not insist on such a knowledge.

2^{dly} These are parts of the Plan of divine providence which we have no concern in as they relate to Gods Appointments. And the reasons of them belong only to God And not to us since our duty does not depend on this knowledge, And this is analogous to the fact with respect to many things in the natural world.

And 3^{dly} it may be Answered That as it is acknowledged by all That all mankind shall at last receive finally according to the deeds done in the body, therefore tho we are assured that this is to be the completion of the divine Administration yet we do not know but that in the progress of this moral scheme. vicarious punishments as the condition of receiving blessings may be fit or even absolutely necessary. Thus we find that in the natural world. men would often be ruined, were it not for the interposition of others, who are obliged in order to prevent their ruin may suffer greatly, or be obliged to expose themselves to certain danger, Thus a Physician in time of a Plague may be obliged to attend them tho they are infected with imminent danger to himself, or a man may be obliged to run the risk of his own life to save another from drowning so that this Constitution of a vicarious punishment is quite agreeable to experience And Analogous to what happens in the natural world, And therefore no objections lie against it more than there do against the course of nature. But tho we cannot explain the precise manner in which this Constitution takes place yet we can discern many noble and excellent moral purposes which are or may be answered by it And which ought fortitude to reconcile us to this doctrine notwithstanding any objections it may be liable to.

But it may be previously observed That some Calvinists represent the death and painful sufferings of Christ as an exact equivalent for the sufferings men were liable to. But it seems hardly possible in an abstract way to determine what degree of punishment would be Adequate to a crime nor to determine how the sufferings of one could compensate the sufferings of another as a perfect equivalent. And if it is to be determined as in a society by the hands of Government. there are always for their reformation which would require just so much as is necessary to effectuate that And if there are for terrifying others then are likewise a degree is man.

but the an equivalent it cannot be determined by abstract reasoning what degree of punishment Gods Curses would require or how this punishment should be exacted, whether once or another. But after all perhaps our minds are unavoidably determined to believe that sin when it appears should be punished without any reference to the ends which may be served by the punishment. And that many excellent ends have been served by this constitution is plain from the fact that it has abolished all other sacrifices whenever it has been known, and even human sacrifices which were offered on the Carthaginians and other polished states.

But the moral purposes served by this Constitution are the following 1st To vindicate the honour of Gods Law and Government. — When so long as a being as the son of God was sent into the world to become man and submit to all human infirmities, it appeared such amazing condescension that it engaged the attention of the whole rational world. And the Angels wondering what this might lead us are said to marvel at it. But Christs dying to obtain the pardon of sins for men is so strong a proof of Gods displeasure and the dreadful and yet unavoidable consequences of sin that it much more strongly reinforces his Law on the conscience of man than a proclamation of pardon from God and without any mediator would have done, for in this case men might have been tempted to presume too much on the Divine goodness and this might have made the whole rational world revolt against his rational kingdom. And it is a certain fact that mans aptitude of the wise consequences of sin are not strong enough so that such a striking monument of his unconcillable aversion to it was really necessary, such as would show them that the Law of Gods moral Government would not allow of Pardon even on repentance, without a mediator. And many are of opinion that the Levitical sacrifices were appointed with this view principally to hold forth to men the true nature and dreadful malignity of sin that they might be deterred from it.

2nd To nourish Humility and banish Pride. Humility is the greatest ornament of the soul and greatest perfection of virtue, but pride naturally rises in the minds of men on account of some certain or imagined superiority to others. And what is called spiritual pride is the most subtle and dangerous passion of the human heart. For such as see the folly of pride on account of birth riches and other external advantages are most exposed to this passion tho' they are very ready to condemn it in others. Man very naturally runs into it if he have any plausible reasons to prefer himself to others, but it is the greatest enemy to virtue and good dispositions as it makes us foolish ourselves and blinds us from that just veneration for God we ought to have. There are indeed a great many reasons for humility to the best of men. As That they derive all their powers of doing good the opportunities of it the increasing their station which determines them to do it to God alone. That not our duty or reputation can atone for past offences. And that even the most perfect virtue imaginable could not merit a continuance of existence much less eternall Consummate happiness from God, but that finally nothing is so well fitted to kill in us all seeds of spiritual pride. And self valuation as this consideration that we are not or cannot

be accepted of God on account of our own righteousness, but only on account of the righteousness of another and his suffering in our stead.

And 3rd. This Constitution tends to give Peace and undisturbed quiet to a mind distressed with a consciousness of guilt. It is a fact that a sense of guilt may so distress us as to let into our souls, not so much as one beam of joy or comfort and the apprehensions of the demerit and fatal consequences of sin become so great as to make us miserable without it being in our power to quit them, now an express declaration that we are not only to be pardoned thro' an Attonement in our stead, but that this attonement is actually made must of all other things be the best calculated to comfort men in this distressing state. — And it was observed before that this Constitution is also a standing evidence of God's mercy and Placability.

But is objected to the whole of this doctrine That this means of punishment seems to be impossible:

To which it may be answered That it is never asserted that Jesus endured the our sufferings of mankind, or that John for instance could suffer the our pains which James feels. That is impossible, but that the sufferings of Christ should be a Term on which our punishment is remitted, or that on account of these we are freed from suffering is very plain as well as possible to be conceived.

For Chap: 6th:
see the preface vol: 1st

Chap. 5th Concerning the Law

Altho the severall parts of our Duty were clearly discovered by the light of nature yet the inculcating these things on the footing of a divine revelation would not be unnecessary. If we consider the few following things.

- 1st That this Publication of them is a divine Law gives them more authority on the hearts of men, when they are considered as truths taught by God the supreme Lawgiver.

- 2^{dly} An Internall revelation when frequently inculcated prevents the naturall impressions of good and evil from being effaced from the minds of men, and prevents the bad effects of the passions which frequently blind the understanding and hinder it from discerning the truth.

And 3^{dly} If this originall revelation was corrupted it might more easily be restored to its purity and perfection when committed to writing.

But it may be here objected that the meanest person can read the Law of nature and discern the immutable difference betwixt good and evil, and therefore is Paul says may be a Law to themselves.

To which it may be answered 1st That allowing this were the case yet a fivefold obligation is better than one, and the Authority of heaven supporting these naturall sentiments of the human mind must give them additional force.

- 2^{dly} When mens Interests and Passions are concerned they will not view things impartially nor discover their duty without a revelation.

- 3^{dly} Many important Things in religion are not so obvious to everyone by the light of nature alone. as for instance that we should contend against sensual desires.

And 4^{thly} it may be observed that it is not so obvious to everyone that the Happiness of mans life depends on favouring good dispositions and acting suitably to the Character in which God has placed him and that it is his duty to submit to the will of God in all the stripes of life.

Some assert that The Decalogue or moral Law of Moses does not contain a summary of morality. for the following reasons.

1st This is nowhere said in the scriptures. And it would be astraining the words of the Commandments themselves to assert it. As for instance the words in the 5th Commandment to honour our Father and Mother can never stand for the duties which Kings, Masters and Equals are bound to in their severall stations.

2^d The Decalogue differs from the rest of Moses Law only in this that it was delivered by an audible voice from Heaven to all the Jew. But thus could not bear Gods speaking to them in this manner any more and therefore desired he would deliver his Law to them by Moses a man like themselves.

3^d The Ten Commandments were not delivered in this manner to show that there was any thing in them more excellent than the rest. Since that Commandment to Love the Lord our God, was delivered after them by Moses And it is the most fundamental and important of all.

And 4^{thly} The form of the words in which the Commandment are expressed, evidently show that they were intended in opposition to the prevailing Idolatrous Customs of the world at that time, which will be plain from a brief review of the Commandments themselves. Thus then say, The 1st Commandment is plainly intended against the Polytheism of the Gentiles.

The 2^d Commandment was intended Against the Egyptians who worshipped Images, and Graven Images &c.

The 3^d Commandment is also general as the names of God are not forbidden to be given to the Gods of the heathens. And thus the Sep. Magist. understand it.

The 4th Commandment is in like manner intended to preserve the Israelites from falling into idolatry in support of which opinion they observe.

1st That the precepts of putting away Idols and keeping the Sabbath are frequently joined together in scripture.

2^d That the worship of Idols and violation of the Sabbath are also joined together, And thus say that the stringency of the Law confirms this. That according to the observance of the Sabbath Idolatry grew more or less. And that the keeping the Sabbath and observing the worship of the true God stood and fell together.

3^{dly} The Appointment of the Sabbath was admirable, fitted to preserve the Jew from idolatry. And therefore this was its primary intention. And it had a natural tendency to preserve the belief of this great Article that God is the Creator of the world.

Exod: 18. 20.
Deut 4. 22.
— 18. 16.
Lev: 12. 13.

Exod 23. 12. 13.
Lev: 20. 18. 20.
Lev: 19. 3. 4.

Lev: 20. 16. 24.
— 23. 37. 38.

And thus this Hypothesis will best account for the Society with which the violation of this Command was punished in the Law of Moses, which was nothing less than with death. And this was then, was very proper of this Command be considered as a part of the Jewish political Constitution.

The same thing is also a species of the Commandments of the 2^d Table viz. that they were intended against particular crimes to which the Israelites were subject, and not as a summary of all social duties.

Thus they saw the 3rd Commandment was intended to guard the Jews against worshipping false Gods and calling them Father and Mother as the Heathens did.

The 6th Commandment was in opposition to the barbarous custom of human sacrifices.

The 7th Commandment was against the prostituting their wives and daughters at religious feasts as was common among the Heathen.

The 8th was against a prevailing opinion that it was lawful to steal for sacrifices.

The 9th Cant so far as be put against any particular crime the Jews were like to learn from their heathen neighbours, and it evidently forbids perjury like the 3^d Commandment.

And the 10th Commandment strikes at the root of all covetousness and all evil and corrupt desires in the human heart, and can't be set in the same view with the former Commandments.

It is asked on this subject if Christians are obliged to obey the 10 Commandments as being part of Moses Law. For as parts of the Law of nature they are binding on all.

To which it may be answered that Christians are not obliged to obey them as part of the Law of Moses.

1st Because if Christians are not obliged to submit to Moses Law in general then are not bound to submit to this part in particular.

2^d It is plain from the preface that it extends only to the Jews whom God delivered out of Egypt.

3^d It appears from the promise annexed to the 5th Commandment viz. Honouring the Land of Canaan, the promise of which could respect only the Jews. And if the sanction of the Command respect only them so also did the Commandment, and this promise was not made to particular Christians but to the Jews as a body collective, A like promise is also added to

Deut. 5. 33. other precepts

And if the 10 Commandments had been intended as a system of moral Law to the whole world they would have been published to them as such.

But it may be observed in general that this is a controversy of no importance since we are bound to obey the 10 Commandments as parts of the Law of nature.

There is another question proposed here as to the whole moral Law of mo-
rality is taught in the old Testament in its whole purity, extent
or only in a lower and more imperfect degree and the perfection of mo-
rality reserved for Christianity. For Morgan and the other deists object that
the moral Law of Moses related only to mere external actions but not
to the inward dispositions.

Deut 6-4. 3

10-12.

11-13.

15-10-12.

Lev 2. 9. 4. 5.

22, 21-21

23. 9.

Lev 19. 14.

To which it may be answered that this has not the least foundation in Moses
writings. In which secret malice could hatred our neighbour is expressly for-
bidden. And Jesus gives the Command Delivered in more Law To love God
our neighbour as the sum and perfection of all religion. Inward benevolence
To our neighbour. And renders up to Man in and there in duty is
expressly required. And likewise giving charity willingly and doing good to
the poor.

So that that the preceptive part of the moral Law of is as pure and per-
fect as can be conceived. And is much the same with the precepts of Christi-
anity only Christianity improves these precepts with nobler motives and
considerations drawn from the spiritual and heavenly world whereas
the motives by which the precepts of Moses Law are enforced are chiefly
of a Temporal kind. The Jews indeed believed the immortality of the
soul as a doctrine they had received from the Patriarchs. but this doctrine
is not renewed in the Law of Moses. The difference betwixt them also
lies mainly in this that Christianity brings a greater degree of spiritual
and heavenly mindedness. And tends more to raise our affections above
this world to God and divine things, but the Law of Moses has not this so
expressly in view.

Another difference betwixt the morality of Christianity and of Moses Law
is that the Providence of God has taken care that there should be a more
prevailing spirit of benevolence under the Christian dispensation.
than under the old. which produced a different spirit and temper
among men the Spirit being then poured forth. mens minds may be
so cleared and unclouded as to defeat the designs of the most perfect
Law which seems to have been the case of the Jews, but since Christi-
anity appeared the minds of men in general are much cleared and
their tempers become more sweet. so that the Law of Christians
have not only more power and efficacy for bettering mens disposi-
tions. And this seems to be intimated in that comparison of the
two dispensations in the New Testament where Christianity is called
the Law of the spirit of life and the Jewish Law a dead letter.

To all which may be added that many of the Laws of Moses which
enjoined forward purity came out as recommendations of his own.
but could not be incorporated into his Law considered as the municipal
Law of a Society in which external actions alone can be judged
rewarded and punished, but inward dispositions could not fall under
the cognizance of political Law. And therefore Morgans objection
is true in this sense and must hold of all Laws that ever have been
or will be in the world, but this is no objection against the purity
and perfection of the Law of Moses.

Our Author proceeds from the Morale to a Consideration of the Ceremonial Law of Moses which was chiefly Employed about sacred things and persons, sacred things are such as Vestments and sacrifices.

Sacrifices may be divided into 2 kinds bloody and unbloody. The unbloody sacrifices were of four kinds 1st meat and drink offerings 2^d First born of animals and first fruits which were always sacred to God. 3^d Tithes and 4th Perfumes.

Some bloody sacrifices were accompanied with some of these as the meat and drink offerings, the some of these were offered apart and singly on feast days but for the most part they were offered along with the bloody sacrifices.

Lev. 2. 11. The Israelites were expressly forbid mixing Flours or Leaven in their meat or drink offerings, and on the other hand some other things were absolutely required in them all as salt and unleavened bread except the two loaves offered at Pentecost.

The third kind of these unbloody sacrifices viz Tithes are as old as abrahams time.

As to Perfumes it may be observed that they were particularly specified in the Law to be made on the day of Monument and two evenings before or at the time of the morning and evening sacrifices.

The bloody sacrifices are by some divided into Propitiatory, and Atonement.

The Propitiatory sacrifices are again divided into Holocausts, sin offerings, and Trespas offerings, or otherwise into Public and Private offerings. The one for all the people and the other for private persons. It is observable as to all these that the Public sacrifices were supposed to have a greater holiness in them.

2 That it was unlawful for the Jews to offer any sacrifices but at the Temple of Jerusalem, and formerly at the place where the ark was, and also that they must all be offered in day light and not in the night time. Both which laws seem to have been made with a view to preserve them from corruption by being performed in Public and under the eye of the Priests thus were obliged to observe the rites prescribed by Law without alteration as otherwise they would probably have changed and corrupted it.

3 They were confined to few kinds of Animals in their sacrifices viz. oxen, sheep, goats, Pigeons and Turtle doves and these all perfect in their kinds without any blemish.

And 4^{thly} There were certain Ceremonies prescribed to be performed by the offerer as laying his hand on the head of the offering and pulling and dividing it, and others again by the Priest alone as receiving the blood and sprinkling it on the altar and many more for all these Ceremonies concerning the blood seem to have been accounted sacred in a remarkable manner.

The Holocaust Sacrifices were such as were wholly consumed on the Altar. This was reckoned the most sacred and was also the most Antient method of sacrificing. - A burnt offering was made not for any particular offence but for all the sins a man had been guilty of, though he might have forgot them, And thus it was different from the sin offering which were made for particular offences. Sin offerings were for cases of pure Ignorance involuntary sins and Ceremonial Uncleaness, but Trespas offerings were for sinners and voluntary offences.

Some say that no sacrifice was appointed for breaches in the moral Law which fell under the Cognizance of the Civil Judge And that sacrifices were only appointed for crimes against the External instituted religion.

The Holocausts or burnt offerings were the continual service of sacrificing in the Jewish Church. as is plain from several passages where it is said That whole burnt offerings were offered for Israel.

The other two main offerings in use among them were the sin and the Trespas offerings, but the distinction betwixt them is not agreed on, Some say the sin offerings were for greater sins. And the Trespas offerings were for lesser sins. That the sin offerings were for sins of Commission. And the Trespas offerings for sins of omission. That the sin offerings were for outward offences and the Trespas offerings for sins of thought. But Philo Judaeus says That the sin offerings were for sins of Ignorance And surprise and the Trespas offerings for wilful and deliberate faults.

Thus were no sacrifices appointed for breaches of the moral or judicial Law as Adultery perjury, And hurting or killing any person but the offender beheld to suffer the punishment designed by Law. And therefore it is that Paul says That by the Law we are justified from all things from which they could not be justified by the Law of Moses.

But it is asked what were the Effects of the sacrifices if they did not expiate offences against the moral Law?

To which it is answered That if a person had contracted any Ceremonial Uncleaness by touching a dead body or otherwise which hindered him from being Admitted to the Congregation of the Lord. The sacrifices Cleaned him from this and restored him to all the privileges of an Israelite, And made the person outwardly clean but not inwardly so.

But it is said That Trespas offerings were appointed for injuries done to the property of God viz. sacred Things or the possessions of men. And for not fulfilling promises, Oaths. And that the offender besides the offering was to make restitution. And also to add a fifth part more. And when he was convicted before a Court he was obliged to restore double, but when he came and confessed the Crime of his own accord the Trespas offering expiated the restitution he was to make to a fifth part more than he had taken away.

Deo: 5, 1. 6.
— 6, 3. 6. 7.
— 19. 20. 21. 22.

Thus it further that it is plain from several passages in the Law of Moses that trespass offerings were appointed for sins both against the first and second table of the morall Law as perjury, adultery, &c. so that trespass offerings appear to have been allowed for crimes against God as well as for crimes against our neighbour.

The next kind of sacrifices were the peace offerings. Or Eucharistic call sacrifices either to obtain some favour or return thanks for some benefits received. And these were either salutary, or Eucharistic call, but they were not bound by Law to these sacrifices and ones which were voluntary things.

Our Author proceeds next to a Consideration of the sacred Times in the Ceremonial Law or the feasts therein prescribed.

It is remarkable that in the new Testament we have mention of several festivals which were not instituted by the Law of Moses, and especially of some fasts which were not appointed by the Law, where we find only the fast of Edmonement. But in some of the Prophets we have four other fasts mentioned. As the fast of the 4th month which was held in June, which was held to remind them of Moses breaching the two Tables of stone and the fatal consequences thereof. the fast of the 5th month in July.

The fast of the 7th month was in commemoration of Gedaliah being murdered, and it was held in September.

And the fast in the 10th month was in commemoration of Jerusalem being besieged by Nebuchadnezzar on that day.

We find the feast of dedication mentioned in the new Testament which was held in remembrance of the Temple being cleansed after it had been profaned by Antiochus Epiphanes.

Three other feasts were also observed by the Jews in later times which are not instituted in the Law. One of them in Commemoration of the building the Temple by Solomon, Another in Commemoration of Zerubbabel rebuilding it, And a Third in Commemoration of its being purified by Herod.

See Introduction to Buchanan's Ch. Hist. page 8. It was the Jews lived in tents and booths in remembrance of their sojourning in the wilderness. And the feast of Expiation at which the High Priest entered into the Holy of Holies.

Circumcision was a Patriarchal rite which not only the Jews but also such strangers as resided among them and were initiated in the whole of their religion being called Proselytes of righteousness were solemnly bound by the Law to observe. But Proselytes of the Gate were not obliged to it. To circumcision the Jews added other

ceremonies of their own invention such as the rite of baptism which is not prescribed in the Law And it is not known when it began nor is there any mention of it in the Law of Moses nor in Josephus.

See Richard's. There were three orders of the Priests among the Jews The High priest the Levites and the Levites who had different offices prescribed to them, and page 8. 9. With respect to the sacred persons Under the Law of Moses it may be

observed That the High priests office under the Law was threefold.

1st To go into the Holy of holies once every year.

2^d To go into the Temple every morning And evening And bless the people.

num: 6. 23. which was an emblematicall sign of his offering up the prayers of the people who were standing in the meantime without and praying each for himself.

num: 6. 24. 25. And 3^d To bless the people in the name of the Lord.

Under the Jewish dispensation the priests were capable of civil

1 Chron: 19. 27. 28. And military offices And might be Judges And soldiers. But their principall office was to teach the people the ceremonial Law And of the Levites there were three families who were to perform the manner of office. The Nazarenes were distinguished by the vow they gave under.

The word Nazarene in Hebrew signified a persons being devoted to God

Some of them were thus devoted for life As Sampson And Samuel others

num: 6. 7. 22. were devoted only for thirty days. The Nazarenes bound themselves to some thing or other. As 1st To abstain from wine And strong drinks.

some think new to Moses law. 2^d To suffer no razor to come on their heads, 3^d not to come near a dead body And to purify themselves if they happened to do it, And

1. 2. 3. To offer certain sacrifices, And to fling the hair shaven from their heads into the fire when the time of their vow during which they were consecrated was expired.

Altho sacrifices were to be performed at the Temple of Jerusalem yet there were some exceptions from this rule. As the sacrifices for Lepers which were to be performed at their own houses

num: 19. 8. And the red heifer which was sacrificed without the Camp, And for an unknown murder whenever it happened, the burning the thief And mixing the Ashes of it for purification from ceremonial uncleanness. And Azazel or the scape Goat which was sacrificed on the day of attonement. These all are called Improper sacrifices.

With regards to the Ceremoniall part of the Law of Moses in general it may be observed that some assert there is no foundation for it in reason but that it is to be resolved into the Arbitrar. will of God. Others take it middle way in this subject And say, that all the Principall rites in it were established and founded in reason but that the smaller and less materiall ones are much Arbitrar. And others Again think that even its and Punctilio in the Law was founded on the best reasons, And would then be discarded to be highly reasonable and usefull, tho now at this distance of time it is impossible to penetrate into them.

Those who assert that the Ceremoniall Law is quite Arbitrar. appeal in support of it that it is the peculiar Excellency of Christianity. And said to be so that it is Intirely rational. But it is obvious that it may be answered to this that it is no doubt An Argument of its Excellency that its rites are very few And thus simple, but it is not to be inferred from this that therefore the Jewish religion which is bounded in them was not rational, or that there was no reason for them.

As to the Ceremonies of the Mosaicall Law being called a yoke which neither the Jew nor their Father could bear it is to be observed that they might be very wise And usefull being intended to preserve the Jew from Idolatry to which they were so much prone And it might be necessary as well as usefull to lay such restraints on the Jew as would have been not only wise but even kind and not wrong had it not been for their untractable disposition in like manner as it may be necessary to lay restraints on an ungoverned youth of impetuous passions in order to tame him and bring him to submission which it would be altogether wrong to do to one of a better turn of mind. And further it may be observed that supposing after the Ceremoniall Law had continued for some Ages And had in that length of time produced its end in some measure that the people might reasonably be weary of it And think it hard and troublesome when there was no occasion for such rites tho at first they were extremely usefull And necessary for a long time after they were appointed.

Let us then see what may be said in the direct vindication of the Ceremoniall Law. Now such An Inquiry of itself its end may answer many valuable purposes And will appear highly usefull to every ingenious mind.

As the Jewish Institution is by far the most ancient of any at least of whom we have written records, And therefore deserves our serious Inquiry And Attention.

Such An Inquiry may enable us to vindicate the Jewish Law

from the contemptuous treatment of morghan and other deists who run
down in these terms, that it is contrary to all truth and goodness that it
confirmed a state of religious blindness and bigotry, and that it is a wretched
scheme of ignorance and superstition contrary to common sense, set up
under the specious pretence of a divine revelation the only a refinement
on the Egyptian superstition and therefore to ascribe it to God as a author
is trifling and absurd.

3th such an Inquiry may enable us to explain and illustrate many passages
in scripture which plainly allude to the Ceremonies of the Mosaicall
Law.

It may well appear from this Inquiry that the Ceremoniall Law was
not intended even at first to be perpetuall. And therefore that Christians
are in the right to reject it.

And 4th such an Inquiry may give light and discover somewhat of the
nature origin and tendency of the heathen Idolatry. if it be really true
that many of the Jewish rites was appointed in direct opposition to
these heathen rites.

From what has been already said it is obvious that it would be im-
possible to form a just judgement of Moyses Law and therefore absurd
to attempt it from ratiocall Considerations alone and reading it
ever so carefully without knowing and having regard to the
particular Circumstances of the Jewish people at the time it was
given. For let us suppose that An Accurate Philosopher who has
adopted and fully understand the most perfect scheme of Philosophy
sits down to Account for all the Ceremoniall Law from his Philo-
sophicall principles, he would not its evident be able to Account
for them at all, And be in danger of rejecting them altogether.
So that in this Inquiry ancient times must be canvassed and we
must consider the Genius and disposition of the Jew and their
great propensity to Idolatry otherwise we can form no just judg-
ment of the Ceremonies of the Mosaicall Law.

Among the other Ends of the Ceremoniall Law taken notice of by
our Author. He mentions this one that it was intended as a call of
Lev. 20. 24. 26 Separation betwixt the Jew and other nations. but it is obvious that
this is not a satisfying Account of the End of the Law but rather
seemingly a reflection on it, for it may readily be objected when is
there any thing truly valuable in this End, nor is it not rather hurtful
should it not rather be the design of a divine revelation to cement
men to one another and extend Love and benevolence to all mankind
if this had been the ultimate End of the Law the objection were
pertinent, but the principal End of this revelation was worthy
of God to appoint and give us a satisfying Account of the intention
of the Ceremoniall Law.
And to prevent the Jew from Idolatry and make them reporters
of the true religion.

And 2^d To keep the family from which the messias was to spring distinct from the rest, that when he appeared it might really be known that he was the Christ. Further it is noticed in proof of the superior excellency of the new Testament to the Jewish Dispensation that by it this wall of separation was taken down which plainly shews that this separation was not appointed for its own sake but on account of the good purposes it served. It seems also to have been a main end of some of the most important precepts of the Ceremonial Law to impress on the minds of the Jews a sense of moral obligation and of the evil of sin its demerit and offensiveness to God. And to convince them that moral purity alone could render them acceptable to God. And that it was a principal end of the Ceremonial Law to suppress the messias reign is plain from the whole Epistle to the Hebrews.

We come next to inquire How the Ceremonial Law restrained the Jew from Idolatry and the evils attending it. And in shewing this it may be proper to take in all the different ways in which this is accounted for to make it the more full and satisfying.

1st Then some think the Ceremonies of the Mosaicall Law answered this purpose by their being a severe yoke to which was intended to break the minds of that stubborn people. And make them submit to the will of God, by tying their obedience with good different things to make them more exact in the observance of important things.

2^d Others think the Ceremonial Law answered this purpose by the vast variety of rites it enjoined, which were so tedious & strongly to engage their attention so that they should have little time to think on the Ceremonies of the heathen nations. This seems not to be without foundation for many parts of the Ceremonial Law were so solemn and splendid, and this apt to engage the attention of that gross people to inspire them with reverence for it, and call them off from the pomp of the heathen worship. As this people were greatly delighted with every thing that pleased the eye and struck the fancy, and were much pleased with what had any thing splendid in it, their own worship being as splendid as any of the rest must strongly engage their attachment to it.

3^d Others think the Ceremonial Law served this end, by the Jews finding in their rites something to procure them employment, and giving them abundant opportunities of expressing their obedience to the will of God.

And 4th Others think the Ceremonial Law answered this purpose of restraining the Jew from Idolatry by many of its rites being in direct opposition to the rites of the heathen nations (And also by the distinction of Clean and unclean Animals and of meats and drinks which prevented their intercourse with the heathen.

Morgan in his moral Philosophy makes several objections against the Ceremonial Law of Moses:

1st He Objects that a Law imposing such a number of rules must lead mens minds away from religious duties, And the love of God and men must be in great danger of being forgotten. Amongst such variety of ceremonial rites this is the grand objection, And is mainly insisted on as being sufficient to overthrow the whole Authority of the Jewish Constitution.

But with respect to this it may be observed in General.

1st That things seemingly Useless and improbable in the Use of men might become the means of producing great Effects And thus is the Common method used by Divine Providence in other Affairs.

2^{dly} That what Solon said of his Laws, "That they were the best the Athenians could bear" may be apply'd to these Ritual Laws which ~~are~~ excellently Calculated to the genius and disposition of the Jewish nation. And our Saviour hints at this when he says that Moses permitted them divisions for the hardness of their heart. The Jew had been much struck with the pomp of the Egyptian religion. And was like the Grecians And many other nations fond of Extraneous show and splendour in religion And therefore was wise in Moses to adapt the Rituall Institutions of the religion to their particular genius and disposition to prevent them from resorting to the Idolatry of their heathen neighbours.

And 3^{dly} So far was the Ceremonies of the Ceremonial Law from leading mens minds from a sense of true religion that its plain that they had a direct moral tendency, which will be evident from considering a few of the most remarkable among them.

Thus the morning and evening sacrifice which were offered with incense was always performed with the music of the Temple and was emblematicall of spiritual devotion, And was thus noble.

Calculated to procure a sense of religion on their minds, This may be said of all the occasional & less solemn rites of the Jewish worship.

The Trespasse offering being as was already said offered for a Transgression which implied an Injury to man as well as sin

Lev 6. 2. 8. against God. As appears from its Institution which I have plac'd, encouraged offenders to a voluntary Confession of their sins, and this Criminales were discovered without the risk of a Trial, and therein it was evidently both of a moral and Political tendency.

The same thing may be said of the Institution of the offering for rash swearing. By which a man either sworn unadvisedly to take revenge or do mischief to another, or to do some good offer quite out of his power without hurting himself or injuring others. And in like manner the Repletion sacrifice served admirably to imprint on their minds a sense of the holy nature, and deserved punishment of sin. And whatever has this tendency must certainly have a good Effect such a sense being undoubtedly to speak in the most part of men, so that any external action that serves to give a strong sense of this must be

at great cost. And nothing could answer this purpose better than the practice
on the day of expiation the only fast day appointed in the Jewish Church
for the whole body of the people who confessed their sins by the repre-
sentation of the Jews.

The Jewish Sacrifices had also evidently this tendency ^{they} being ^{the} expressions
of gratitude and acknowledgements of dependance and obligation.
And thus it appears that the Ceremonies of the Mosaic Law so
far from having a bad tendency had evidently the best moral tendency.

Morgan's 2^d objection against the Ceremonial Law is that it contained
many trivial and useless things such as the distinction between Clean
and Unclean meats the Laws about Segall uncleanness contracted by
touching these things and especially the carcasses of Unclean beasts
which however were at first all dictated by God to be very good.

To which it may be answered in few words, that these Laws so far from
being trivial and useless were most important and necessary, being intended to preserve
the Jews from idolatry by intercourse with heathens at their Festivals, and also
their Unclean meats being improper food for the Jews in their warm climate
which they prohibited. Besides by their contracting Segall uncleanness they
were often obliged to wash not only themselves but their dwellings and houses
which in that warm climate tended much to their health as it promoted
cleanliness especially as they wore woollen cloaths.

For Segall Uncleanness contracted spontaneously the person was only re-
quired to keep himself from the congregation for seven days and bath him-
self in water. But if he came into the public assembly when Unclean
the ignorant he was to offer a Tuppah offering. But if he came
among the people when he was conscious of being Unclean he was to
be cut off from the people and all the privileges of a Jew as he had
presumptuously offended against God. Now by all these Ceremonies
about Uncleanness they were kept too from all intercourse with the
heathen and so from imitating them in their idolatrous rites.

Besides it was an usual opinion among the heathens that they deriv-
ed all the blessings of life not from the Supreme God whose providence
and care they did not imagine extended beyond the heavens but from
inferior beings Demons or Idols to whom the care of things here

now 2. 5. 8. on earth is committed, as we learn both from the scriptures and
from 4. 4. their own writers, and to these Demons they performed religious rites.
And therefore it is that we find many rites in opposition to them
appointed in the Law of Moses which were as barriers against
idolatry to which the Jews were so prone. And could we see the whole
series and connection of Moses' ritual Laws we would see they are
altogether worthy of God.

But it is objected here in general that all the Authorities quoted
even from heathen Authors as to their religious practices are much
later than the times of Moses. And therefore it is without proof
that the Ceremonies of his Law had a reference to the rites of the
heathens which were not practised by them till much later ^{than his} time.

To which it may be answered 1st That the instances given from the bible show that these practices were common in the heathen world and that they were also practiced by the jews.

And 2^{dly} The heathens continued very tenacious and obstinate in their superstitious customs, and since we find them practiced ages ago, time, there is great probability that they were in use much earlier for when we find Homer mentioning our idolatrous practices we are not to imagine they had just then begun; but that they had been in use a long time before. And the bible appears to show that idolatry was much older than the days of moyses.

See Mr. Pretycott's
for Morgan's 3rd obj.

As to that objection of the deists that the greatest part of the ritual laws of moyses were borrowed from the Egyptian superstitions and

See Robinson's
discovery -

improvements on them. It may be observed, that some deny there was any resemblance betwixt them. But others allow that there must have been a general resemblance betwixt the external ^{institutions} rites of both nations, as that they must have had sacrifices, priests, sacred times and places and altars in common, but not that there was resemblance betwixt

Exod: 8. 26.

them in several important and fundamental points. And that they as well as other nations had their general institutions of religion

See Warburton's

Deo: Legislation from the family of noah. This observing new moons was very ancient and of moyses.

Before men had astronomy the priests used to retire to deserts or to ascend high places to observe the first appearance of the new moon, and whenever they saw the crescent of the moon appear they then celebrated the feast of the new moon, and that new moon which began the year, or the harvest quarter was celebrated as the most solemn of all their feasts, and this feast was celebrated afterwards both by the Hebrews and Egyptians, which they derived from ^{remote} antiquity.

Num: 10. 10.

On the whole of this part of the subject it may be observed that we must take a narrow view of ancient things before we pass a judgement on the ceremonies of the mosaical law. And ought to beware of judging and condemning them if we have not been at pains to gain all the light and knowledge of these times we can. For were the most accurate philosopher and one who understood all the rules of reasoning to judge of the ceremonies of the mosaical law only by his maxims of philosophy, he would not be able perhaps to account for so much as one Jew, where as by inquiring into antiquity he would see that these laws served the best and noblest purposes, and would discern an evident connection betwixt them and that religion.

As to the Judicial Law of Moses it may be observed That it is the first body of Laws that were put into writing all at once in their full perfection not to be changed but to continue through the whole duration of the state. whereas the Laws of other nations are only made by degrees to answer present emergencies. And this Judicial Law of Moses was not only to be the standing Law of the people but of all public magistrates who were tied up to it without power to alter or recede from it in any degree. But the great publicum of this Judicial Law was not equally unalterable for Moses intimates that an alteration in this must now was to happen for tho he left it a Republick and Joshua as the Consul of it, he supposes that afterwards they would have a King And gives directions about it. Not that he approved of this but he foresaw it would happen tho it was a deviation from the Law; And therefore we find Gideon declines this dignity when it was offered him from a regard to the Law?

The military service And the Tithes to the Priests were the only things that the Jews paid for their Land; And therefore they might be said to hold them by a military tenure. And we find they had 2000 men drawn out of each Tribe assembled at Jerusalem by rotation every month which made 24,000 in all, And this was their standing militia; And the same number of men that were attending monthly at Jerusalem for the military service constituted also the Assembly of the people, the rulers of tens and fifties being Judges in smaller matters, And the higher officers constituted a part of the senate and judged in more important affairs. And this made an easy and naturall form of a Republick.

It may be proper here to observe some things with regard to the Tribe of Levi.
This Tribe performed no military service during their sojourning in the wilderness but were afterwards employed both civil and in civil offices but their principall office was to take care of the Tabernacle, And when they were in the wilderness they carried it. They were maintained by An Annuall Tithes (or tenth part of the produce of the Land) paid by the other Tribes And this was their only regular provision. But besides this Tithes the People had to pay the first fruits, the money for the redemption of the first born both of men and beasts, And the Poll Tax at half a shekel a head.
Some to discredit this Constitution alledge That the Levites got all these Tithes And Taxes, And that consequently they had an extraordinary revenue And great power.
But to this it may be answered That it does by no means appear that all these Taxes were appropriated to the use of the Levites, but rather to answer the charges of maintaining and repairing the Tabernacle and the expences of the publick daily And more solemn sacrifices.

Exod: 28. 19. As to the first fruits, it is expressly appointed that they should be paid
Lev: 26. 5. 7. 10. into the House of God And this was to be accompanied with a Confession
the Form of which is prescribed in the Law. The precise Quantity of
them that was to be paid does not seem to be determined, but from what
is said in the Law it would appear to have been a very small part
only, a little basket full. And the the rabbies say that it was to ~~have~~
be a sixtieth part yet it seems to have been left to their own discretion.
And this offering was only to be given to the Priests who were atten-
ding at the Tabernacle or they did by rotation every month, And therefore
could not be intended for a maintenance to their families, but only as a
subsistence to themselves while they were waiting at the Temple.

Num: 18. 13. 18. As to the Tax Gathered by the redemption of the first born both of men
Exod: 13. 12. 14. And of unclean beasts which were to be redeemed, the money arising
from this did not go for the subsistence of the tribe of Levi but for the
expenses reparations And daily sacrifices of the Tabernacle And the
sacrifices on the Sabbath and other festivals which required no
small fund to support them. This requiring spices oil shew bread
ointment frankincense, which was all to be bought and provided
by the Priests out of this fund. And as they had no other fund for
these expenses it is all one thing whether we say this fund was
allowed for these things or given to the Priests who were obliged
to provide them.

And As to the Poll Tax at half a shekel the head, it is much
disputed among the rabbies whether it was Annual or only occa-
sionally, but in its Appointment it is expressly said that it was
Exod: 30. 12. 16. for the service of the Tabernacle, And not for the Priests. And
there is no Intimation in the Law that it was to be Annual
nor in the history that it was so collected but rather that it was
raised occasionally as the Tabernacle expenses & reparations required.
So that there is no just foundation to blame the mosaic Consti-
tution for having given too much riches and consequently too much
power to the tribe of Levi, since they had received up a 12th part
to the rest of the tribes And got nothing in return but the Tithes
or 10th part of the produce of the Lands which were by no means
a gift of the rest of the Tribes And were scarce an equivalent
for their Levitical share in the Lands to which they had as
good a right as any of the other Tribes. . .

As to the Privatum of the Judicial Law of Moses it may be observed in general that it must be a great Advantage to any Society where the Judges were determined by Fiat and Formulae Laws for when there is no written Law as was the Case in these days and long after in other Nations Justice must depend entirely on the Faithfulness and Integrity of the Judges and therefore without Laws the subjects can have no just Security for their property & the right Administration of Justice.

This Law Privatum of the Jews is very extensive and contained in it many Excellent Laws.

Lev: 19. 9. 10. 18.

Exod: 23. 9.

Deut: 19. 1.

— 18. 22. 1. 9.

— 23. 19.

— 24. 10. 13.

Deut: 25. 13. 16.

— 1. 16. 13.

Lev: 19. 35. 37.

Exod: 23. 1. 7.

Deut: 19. 14. 21.

Deut: 21. 10. 12.

— 23. 17.

— 29. 19.

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As 1st Such Laws do Injoin the utmost tenderness and humanity in the behaviour of Citizens to one another and even to strangers.

2^d Such Laws do Injoin Justice and Equity both among Individuals in their Commerce and to Judges in their decisions.

3^d Such Laws do Injoin Justice and Equity both among Individuals in their Commerce and to Judges in their decisions.

4th Such Laws do Injoin Sobriety and Temperance and such as restrain Intemperance and Injoin the greatest purity.

5th Such Laws as relate to Usury which did not mean taking more Interest than was reasonable, but taking Interest on either side, as well as money. They were allowed to take Usury from the Sidonians Syrians and Philistines and other strangers but not from native Jews nor from Proselytes either of the gate or of righteousness who were considered as Brethren. The Intention of which Law was to preserve the Ballance of the Republic and to teach through humanity and disinterested virtue by obliging them to assist the Poor and then had likewise Laws about taking pledges and about clearing in the field all which were intended for the benefit of the Poor.

And 6th Such Laws do hindered superstitious practices as Divination Fortune Telling and Consulting with witches and Wizards, for the Hebrew word *Ob* signifies witches and such as pretended to supernatural knowledge, and who promoted superstition and Idolatry. And therefore we find express prohibitions Against them.

Many other remarkable Laws are contained in this Judicial Law of Moses the Law reading of which must give a striking Conviction of their propriety and Excellence.

Exod 21 Chap.

— 22.

— 23.

Lev. 19 Chap.

— 20.

Part 3. 1754. It may be proper now to consider some objections that are made
either against the whole or some particular parts of the mosaic Consti-
tution.

As 1st It is objected if it be the Supreme intention of the Law, of Moses
to preserve true religion why does he enforce them only from the sanctions
of temporall rewards and punishments, which implies that they were
intended for Temporall and not for spirituall Ends.

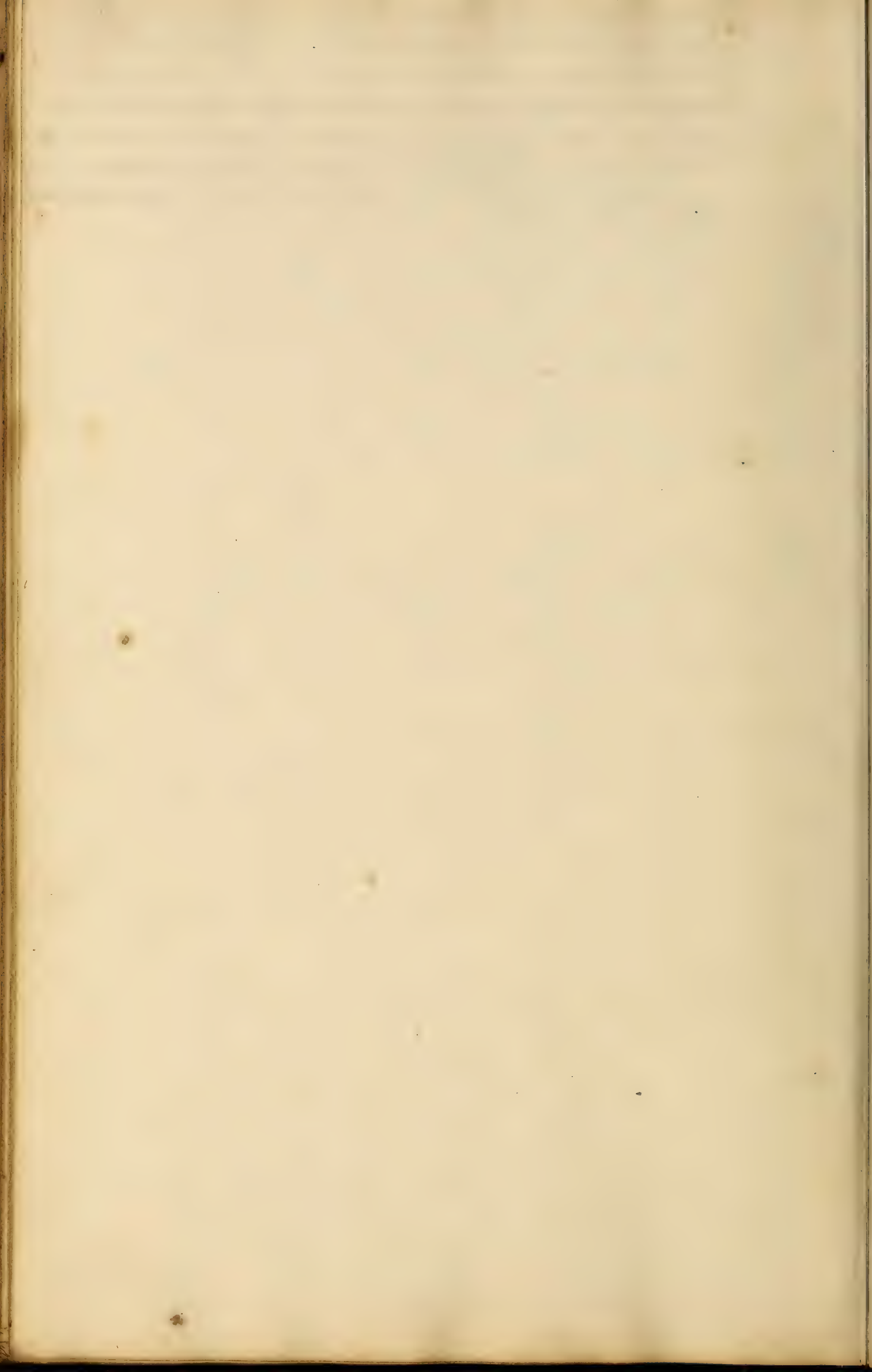
To which it may be Answered in general that Temporall rewards
and punishments are the only proper sanctions of Law directed to whole
Communities of men. For nations quæ nationes dont subsist in a poli-
tical Capacities in another world And therefore must be judged by
Temporall rewards and punishments. And it should be always care-
fully remembred that the Law of Moses are to be understood as
directed not to single Individuals but to a whole Community.

And 2^d It is objected That Moses has not said any thing in his Law
about a future state of rewards and punishments tho it be a thing of such
great importance.

To which it is Answered by some 1st. That its true we dont find this
doctrine mentioned in the books of Moses at least in express terms but
say that there was no occasion for it, because this doctrine had taken
place from the patriarchall Age, And was conveyed from them to the Jews
And not only believed by them, but the belief of it obtained among all
nations. being a doctrine which nobody doubted and therefore needless
for Moses to mention it.

But 2^d others say That this doctrine is taught in the books of Moses
but in words not so plain to every one, but only in such as it may natu-
rally be inferred from them. As for instance these passages wherein God is
declared to be the God of any person which according to the Hebrew
Implies That He is their friend And eternall rewarder. And implies
not only the general ideas of his being wise and powerful, &c. but that
he is the friend And favourer of Good men And will be so to all eternity.
Now these Expressions occur frequently in the books of Moses thus says
Jehovah I am the God of Abraham of Isaac and of Jacob. And we
find our Saviour draws his Argument for the immortality of the
soul Against the Sadducees from these Expressions. Declaring that God
is not the God of the dead but of the living. So that Abraham and
the other Patriarchs there mentioned had no Existent God could
not with any meaning And propriety be called their God. And he
proves likewise the resurrection of the body from these Expressions
which was the Chief point in dispute with these Sadducees.
In Antient times of the world And before refinements in Philo-
sophy prevailed The Generalities of men were not so capable
to distinguish betwixt souls And bodies. And even at this day
the bulk of men cannot well conceive of any souls or Im-
formants, without some body or other, And its thought that
the Antient Jews believed the resurrection of the body.

And the Author of the Epistle to the Hebrews Argues likewise from their
expressions and declares that God is not ashamed to be called their God
for he hath prepared for them a City that is an heavenly Jerusalem
which implies that God could not with any propriety be called their God
if he were not to be the friend and rewarder of good men in another life
And it is certain that the Jews had clear and distinct notions of the
immortality of the soul and a future state as is plain from their histo-
ry.



Chap. 6.th Why the Law was given before Christ's Coming.

On this Subject it may be observed 1st that there was a strong resemblance betwixt the Jewish and Christian dispensations And this suggested a probable Argument even a priori that they both proceeded from the same wise Author Especially as this resemblance was betwixt them considered as a state of progression. In like manner as in the works of nature one thing bears a Resemblance to another which demonstrates both to be the work of one Being.

2^d As there is a Resemblance betwixt the two Institutions of religion so there must necessarily be a difference betwixt them in those things in which the last Institution excels the first. but in several things the resemblance was even clear as for instance betwixt the Jewish and Christian Expectations.

John: 19. 31.

And 3^d. This resemblance betwixt the two dispensations was of great use. As it would take off the prejudice of novelty from the last dispensation and dispose men more readily to give credit to it. And the first dispensation was a prefiguration of the last.

But how far the Jews who lived before our Saviour's time had just notions of these rites being useful in this sense we can't precisely determine. And they ought to be different according to their different degrees of piety and spiritual illumination. And the scripture only assures that at the time in which Jesus appeared there were many good men among them who lookt for the consolation of Israel.

Chap: 7th Of the Various States of the Church before the Appearance of Christ.

The 1st Period mentioned by our Author in this historical Account of the several states of the Church is from the Creation to the Flood. Various Questions are proposed about religion in this period, thus it is asked 1st If the truths of religion as concerning the Being, perfections and providence of God. And the consequent obligations to virtue were reasoned out by the first man or minds know to them by revelation?

To which it may be answered that there is no intimation from history that these great truths of religion were reasoned out by any man and proposed by him as the deductions of his own reason, And therefore it

see Plato's Phaedrus seems to have been the opinion of learned men. That the original of these truths was from revelation.

2^d It is asked whether there had any means of religious instruction in this period? -

To which it may be answered That there were three ways in which religious instruction was conveyed in this period.

1st By visible appearances of Deity.

2^d By the spirit of Prophecy.

And 3^d By an uninterrupted Tradition from Adam to Noah.

It seems plain from Moses history that visible representations of Deity on earth were common in these dark Ages of the world. And some learned men are of opinion that this was the same visible appearance or thekinah which afterwards resided in the Tabernacle and so common Temple. And that it was from it that the fire came out and consumed the sacrifices offered by Abel Noah and other good men. And which appeared to Moses in mount Sinai.

see 1st Cor. 13. 12. 1st Cor. 13. 12. 1st Cor. 13. 12.

Gen. 3. 15.
— 5. 29.
— 6. 13.

Thus are only three prophecies recorded in this period. As the Prophecy concerning the seed of the woman. Samuels Prophecy concerning his son Noah which signified that the curse then inflicted on the earth should be removed after the flood. And the Prophecy concerning the flood.

And 3^d It is inquired if men in this period had clear and distinct views either as to natural or revealed religion?

To which it may be answered that some are of opinion that their views of natural religion were but very imperfect and that

They must have had our judicium. And Confused notions of the spirituality of the divine nature. And could not like Moses consider men who is possible. And therefore could not perform a spiritual worship to him. And consequently its natural to think that the knowledge of these things was kept up in the world by some of the forementioned methods.

But they say that there was not only a full and clear revelation given of the truths of revealed religion in this first period, but that there was also a divine institution of rites and sacred services to remind men of these truths. And that therefore sacrifices were appointed not only as monuments of the divine goodness, but also of the guilt of men and as representations of the messias coming, And thus adduces the following arguments in favour of their opinion.

1st That the scriptures declare that both the worshippers of the true God as Abels Noah and Jabs. And also Apostates from the true religion practised religious rites long before the Law of Moses.

And 2^d They argue that the knowledge of the design and use of these sacrifices viz that they were propitiations for sin was as universal as the practice itself And the Poems and histories of the heathens are full of them. And therefore that a revelation of their end and intention had been made by God to men which was ever becoming his wisdom and goodness.

These observations lead us to consider a question which has been much debated among learned men viz: Concerning the origin of sacrifices. On which question some say that they are of divine, and others that they are of human institution. Those who maintain that sacrifices are of divine institution argue both from reason and scripture.

1st The sum of their arguments from reason is that there is no instinct in men which could lead them to this practice especially as there is no evidence from history that men at first made use of animal food when sacrificing was first practised. And there is nothing so natural and obvious in this rite as that it should force itself on the human mind, on the contrary the destruction of innocent creatures was against nature's instinct and intent. And therefore they conclude that since this rite of sacrificing is so contrary to right reason it could not proceed from it, but must have taken its rise from the command of some superior being or in other words from the authority of God.

2^d They argue from the early introduction of sacrificing into the world which they say men would never have presented a rite so foreign to their minds, And imagine that it could be an atonement for their sins.

See Stephano's 2^d They say That God would not have accepted Abels sacrifice. ^{so says} but as it was not given such a public testimony of his approbation by con- suming it with fire if sacrifices had been only of human institution.

And abels is said in scripture to have offered in faith or in obedience to the divine Command.

And 1th These who assert the divine institution of sacrifices Argue that sacrifices and Prophecy came into the world at the same time, which makes it probable that they had the same origin viz the divine appointment.

These who assert that sacrifices are only of human institution Argue 1st from some passages of scripture which seem to assert this. And then ask how these passages could say that sacrifices were not given by God if they had ~~not~~ been originally appointed by him. But these passages were formerly considered and explained.

2^{dly} that Cain and Abel offered sacrifices according to their different abilities and ways of life. As tokens of their Gratitude, whereas if they had been prescribed by God they would probably have both been the same.

And 3^{dly} Had Animal sacrifices been of divine institution the scriptures would no doubt have taken notice of it, it being a matter of such importance, And Justin martyr. Chrysostom and Ambrose and other Ancient Fathers give it as their opinion that sacrifices were only of human institution.

Thus Answer likewise to the Arguments adduced to prove the divine institution of sacrifices

1st That it does not follow from Gods consuming Abels sacrifice that sacrifices were at first of divine appointment. Since he was accepted because he offered from a sincere heart. And a firm faith of the divine beneficence and Goodment. And its not the matter, but the heart which God regards.

2^{dly} To the Argument that sacrifices must be of divine institution because they are against mens reason and interest. Then Answer that this would prove that all absurd Customs which are contrary to reason are from God as well as sacrifices, And likewise that human sacrifices which prevailed in many nations are of divine institution.

3^{dly} Uncovering the seed, and bowing the knee, which were at first considered as testimonies of esteem and regard to men came to be applied as marks of homage and reverence to God. And in like manner offerings of Gratitude were transferred from men to the deity. Especially as the Conceptions of deity in these Ages were so gross they might easily be led to present a part of animal food in thankfulness for Gods allowing them the use of the creatures.

4^{thly} This opinion that sacrifices were only of human institution is supported likewise by observations made on the Uses of sacrifices in Antient times. And we find in the earliest Ages of the world that they were considered as festive rites and symbols of mens friendship.

with one another. And might therefore be appointed for the recovery, and
renewal of their friendship with God when they had offended him.
this we find was a very Antient method of making Leagues and Contract-
ing friendship. As is plain from the instances of Isaac and Abraham of.
Gen: 26. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
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Josh: 9. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
And the breach of a Covenant ratified in this manner was reckoned the
greatest violation of friendship.

Besides the one offering a Sacrifice either to the True God or to an Idol
was considered as an actual Engagement to them. As we find the
Children of Israel did to Baal: peor And thereby provoked the Lord. And
this is a plain allusion to this practice in some passages of the Psalm.
This notion continued also in New Testament times and served to explain
that passage in the Apostle Pauls writing we cannot drink of the Cup
of the Lord And the Cup of Devils, which implies that they could not be
in Covenant with God And Devils at the same time.

making a Covenant by libations or sprinkling the blood was and we find
in the most solemn transactions that are recorded in scripture And which
were ratified by sacrifice. And it is in reference to this that it is said
at the institution of the Sacrament of the Supper in the New Testament
that it is the New Testament or Covenant in Christs blood in opposition
to the old Covenant ratified at Mount Sinai.

See Origens Inid. This opinion is also confirmed from the practice of the Gentiles.
Sib: 8. line 172. As it is recorded by their own writers, for their libations ratified Covenants.
Stomus fild Sib: 1. line 204. And the most important transactions by sacrifice and mactations
in Sib: 1. Alcibiades.

From all this may then we infer that sacrifices are of human insti-
tution it will not be difficult to account for the origin of sacrifices.
As its very probable that men would use the same rites in their Cove-
nancing and engaging with their Deities that they did in their transac-
tions with one another. especially as they imagined that the Gods eat
and drank with them at their religious festivals And it plain from
their history that they had this notion.

These things may account for Eucharistical offerings, but are not
sufficient to account for Propitiatory sacrifices, or thank sacrifices.
which men offered to deities as an atonement for their sins.
But it is certain likewise that they offered sacrifices as means
of their acceptance and forgiving. And this was a common
received opinion even in the Heathen world.

On the whole of this subject it may be observed that according
as we embrace one or other of these opinions concerning the origin
of sacrifices so the whole bible in what relates to this point must
receive a different cast and turn.

For if the rites and vows used by men as testimonies of their regard
to their fellow men. And in Covenanting with them, were transferred
into religion And their engagements with deities, i.e. must then con-
sider the New Testament And the rites therein practised as an

Corruption with new notions. And each after their had before settled. And the duty to make a religion acceptable to men must be supposed as justifying notions of the same kind. And framing that religion in a complete and with the notions that were already prescribed from human tradition.

But on the other hand if sacrifices are of divine institution, this will show the whole new Testament in a different light. And will lead us to consider it in this view. That the deity having designed at first to pardon men and restore them to his favour and friendship by the death of Christ. Appointed sacrifices to the Patriarchs as memorials of this great benefit that men were to be redeemed in this way, And he afterwards ordered these sacrifices to be transplanted into the Jewish religion to serve as types and prefigurations of this great event. And this seems plainly to be the scope of the Author of the Epistle to the Hebrews, And all the other passages in the new Testament relating to sacrifices are most satisfactorily explained on this scheme. That they are of divine institution.

It seems plain from observation that many rites in the Post-deluvian world were but a continuation of ^{the same} rites in the Ant-deluvian world. Thus some ^{think} there is a strong resemblance to Cain's punishment in other nations for in Antient times it seems to have been a rooted opinion that no other reparation for murder was so available as a fugitive and vagabond life. And this we find was practised in Greece and other countries long after Christianity, And there are examples of Kings and princes complying with this practice tho' there was no law to force them to it. As is plain from the instances of Orestes and Medea. And Orestes who after he had slain Penelope's suitors, was ordered by the oracles to go for a while into banishment to some far country. And then unto come with them some part of the slain bodies hanging at their necks both with a design to excite the compassion of men and appease the Gods.

Some think Idolatry took its rise in this period. And that when it is said the sons of God saw the daughters of men And thus took them wives, so by the sons of God here, some must be understood the sons of those who as is declared in a former Chapter called themselves Gods, And assumed divine honours to themselves. And the taking here, may then be meant taking by violence as the original word here used for taking has that signification in other places. And this account of things thus alleged is fully confirmed by the account given of the subsequent corruption of mankind. And that the Egyptians or as it is translated in the Septuagint in the Greek violent men were then in the earth.

But others again say that the sons of God means the children of Seth who began to separate from the corrupt posterity of Cain, and to set up the public worship of God, And therefore were honoured with the title of the sons of God, which title also signifies sons of piety and virtue. And thus think the daughters of men were the daughters of Cain And of the corrupt world. And that the corruption of the world was owing to their intermingling with one another. The general opinion of the Jews is that Idolatry began in this period.

Gen: 4. 12. 14.

see Euripides Tragedies
of Philodilegus Book 9

see Apollonius Rhodius
of Homer's Odyssey

Gen: 6. 2.

Gen: 6. 2.

Gen: 1. 26.

Gen: 34. 2.

Gen: 34. 2.

Gen: Chap: 1. 6.

see Shakespeare's
of Hamlet Act 3. 3.

304.

It is no where asserted in Moses history that they observed a Sabbath or seventh day in this period. Some think however, that it was observed among the descendants of Seth till their intermarriage with Hains offspring, the main proof for this opinion is that the Period of seven days seems to have been Gen: 8. 10. 11. known and in use before the flood.

Several different Accounts are given of the Length of this period which we shall only mention, The Hebrew Text makes it 1656 years. The Samaritan only 1370 but the Septuagint makes it no less than 2262. And Josephus differs from them all.

The 2^d Period is from the Flood to the Fall of Abraham.

And how it may be observed 1st That scarce any prophecy was given in this Period, because the Power and Sovereignty of God was so fully manifested and proved by the deluge and so strongly impressed on mens minds that no revelation was necessary till mankind came to need it by their idolatry. Gen: 8. 20. 21. but we see that sacrifices were continued in this period.

2^d The Grant of food was enlarged only then was prohibited to eat flesh with the blood. Some explain this of eating raw flesh with the blood thus say it was only as a restraint on the cruelty of man and injurying humanity. And others say it was because ^{the} blood was to be offered in sacrifice for the sins of men and was not to be eaten for that reason. And thus because the Jews could not bring all slain beasts to the tabernacle of the congregation they were commanded to pour out the blood.

Gen: 9. 2. 3^d A Renewal of the Grant of dominion was given in this period

1st The blessing pronounced by Noah on Sem in his prophetic Concerning his sons could not be a temporary blessing since this has been pronounced on them all before without distinction but a perpetual one to be conveyed by him to the rest of the world by the empires descending from his family.

5th We have no Account of the observation of the sabbath in this Period. The Jewish writers speak of seven precepts given by Noah to his posterity by which they think all are bound, as being the precepts of their General Father. And these prohibited - Idolatry - Blasphemy - murder - carnal fornications of which they mention seven kinds - Hobbers, And then that injured the greatest Law in punishing malefactors, All these six precepts they say, was given to Adam as well as Noah. And that to Noah was further revealed the Command - against drinking blood. And he who transgressed any of of these seven precepts might be killed with the sword, but one who observed them tho a heathen might dwell among the Jews. But there is no mention of these in scriptures in Josephus Philo or any of the ancient Fathers of the Church. And therefore it is not generally thought there were no ancient Asiatics.

See Stackhouse Body of divinity, p: 303.

Gen. 11.

6th. Some suppose that Noah after the flood settled in Babel, & that he resided in China, And that the Tochi of the Chinese was Noah. Genesis makes no mention of Noah at the building the tower of Babel from whence its is said that only a small part of his descendants were concerned in this work. It is thought by some that Noah by virtue of his parent authority divided the earth regularly among his sons according to the number of their families and tribes, but its generally supposed that the division of mankind did not begin, but was only completed at building the tower of Babel.

Gen.

Gen: 10. 32.

And it may be observed that there are various opinions about the confusion of Tongues which happened in this period. Some think that it was only a diversity of opinions and observe for this purpose that Tower sometimes signifies a temple and the word translated Tongue signifies a lip or religious profession, so that they then began to apostatize from the true religion, this built a temple to the worship of their idols. And that a difference in their sentiments on that head occasioned this separation. Others think that it was only a diversity of opinions about civil matters that occasioned a division among them, and that in consequence of this a difference of language took its rise. But the general opinion is that by a miracle men were spread over the face of the earth and their language confounded so that they could not understand one another. And some think that it was the posturing of Ham who wanted to put an Empire remembering the prophecy that had been made to him.

And yet it seems plain from scripture.

Gen: 11. Corp.

And yet it seems plain from scripture that idolatry began even in the family of Sem. And it is probable that it would be soon introduced into the family of Ham.

see Ephraim: 2. 12. 13.

see Ephraim: 2. 12. 13.

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see Ephraim: 2. 12. 13.

see Ephraim: 2. 12. 13.

The 3^d Period is from Abraham's call to the deliverance of the children of Israel out of Egypt.

Acts 7. 2. The first part of this period is extremely remarkable. Stephen begins his history with it. Paul almost always begins with the call of Abraham. And often makes use of this in his reasonings as a proof that the Gentiles were to be admitted into the Church of God.

Gen: 12. 1-2-3. No Egypt was among the first of the most flourishing kingdoms and afterwards the mother of superstition. It is probable that idolatry began thus as soon as another worship spread to other nations in this period. But God was pleased to interpose in behalf of true religion which he did by the call of Abraham.

Some think Abraham was thus called by God because he had discovered the Unreasonableness of Idolatry and opposed it. But others think that he himself was infected with it. And in danger of being entirely seduced. And that to preserve him from it he was called by God to leave his Country.

It has been disputed what this birthright was that Jacob was so fond of. See Shadrach's Consp. Obvian. Some think it was the office of Priesthood or offering the sacrifices which in Ancient times was always vested in the eldest branch of the family. But there is no appearance in the history that Jacob had this in view. nor does it appear that in these Ages was the peculiar office of the first born, but rather of every head of the family whether he was his father's eldest or youngest son. It has therefore been generally thought that it was the spiritual blessing which Jacob had in view. tho' this cannot precisely be determined. but it is observable that this spiritual blessing was never given but along with the Grant of Canaan.

There is a strong resemblance to the spiritual promise made to Abraham in the after prophecy. Where it is said Isaac or Heir is born, & he is out of the stem of Jesse denoting the same thing with the seed. There is likewise a conformity of Character betwixt the former and later Prophecies. Thus it is said unto him shall the gathering of the nations be. And elsewhere he shall be an Ensign to the Nations and to it shall the Gentiles seek, And again all people Nations and Languages shall serve him. Now there is an evident transition and series. every one flows from another And a conformity in the description with regard to the Character of the person promised to Abraham. And the Effects to be produced by him.

Gen: 8. 19. 20. The distinction betwixt Clean and Unclean Animals seems to have prevailed in this period. And was observed both by Noah and Abraham in their sacrifices. And seems therefore not to have been invented, but only continued by Moses. And we find the same beasts were made

Num: 23. 1. and Clean by the Fleethings that were made so by Moses. David. Homer speaks of Hecatombs of Bulls, Goats and Lambs which Achilles offered in a sacrifice. And it is plain that the heathens used certain washings and purifications in their sacrifices as well as the Jews. In short there is such a resemblance as plainly shows that these religions were derived from one common source. viz. The Patriarchal Age.

in these Ancient Times, the Kings were also the priests and public in-
structors of religion. Thus Aeneas was both King and Priest at Troy. And
- *see Virgil Aeneid* Lib. 3. line 80.
- *see Ovid Met.* 1. 327. we find Prius performs the sacred rites when Nestor and Ulysses went.
- *see Homer Iliad* Lib. 3. line 226. As we find And Achilles performs the funeral rites of Nestor. & Patroclus
- *see Virgil Aeneid* Lib. 11. line 23. When the Trojans were expelled from the Romans appointed a King
- *see Virgil Aeneid* Lib. 3. Prius not thinking themselves at liberty to abolish the priests office.
- *see Virgil Aeneid* Lib. 3. And we find that Phrygia in Homer tho a King yet affected the title of
Priest.

now from this it appears that there is not the smallest foundation for the
outcry made by Lord Shaftsbury and other Deists that Priests were the only
corruptors of religion. For Ancient history demonstrates that Kings of fa-
milies in their families and Kings among their people were always Priests
as far down as Homer if not long after, but without dispute they were so.
long after the Corruptions in religion and Idolatry were introduced, so that
the great Corruptions in religion had taken place before any such order of
men were set apart for religious services. Besides it is remarkable that
Ancient history ascribes the beginning of Idolatry to Kings, Thus a cele-
- *see Diodorus Siculus* - brated Historian says that Osiris brought in the worship of Images & Bulls
And that another King of Egypt ordered the worship of the Crocodile. And
we find that Cadmus Cecrops and Danaus brought Idolatry with them
from Egypt to Greece. And that religion Anciently was subject to the
controul of the Prince. This Numa among the Romans and his
Successors for some time after were the great Pontiffs, And we find in
Judah and Israel after their division that the great Deviations from
the true religion were owing to the wicked policy of their princes.

With respect to the spiritual promise in this period it may be ob-
served that Joseph and all the other Patriarchs seem to have been
fully persuaded that it would in due time be fulfilled tho it does not
appear that Joseph had any new revelation given him concerning
it as Jacob had, but only he depended on the former Prophecies
for the Confirmation of his faith. And from this Train of Pro-
phecies from Abraham to Moses it plainly appears that every
thing in them was suited to the end and design of Prophecy.
And the Effects were such as really rendered them faithful in them-
selves.

The 4th Period is during the Time that the Israelites sojourned in the Wilderness.

Lev. 18. 15. 18. There was only one remarkable Prophecy delivered in this Period viz that God would raise up a Prophet like to Moses to whom they should hearken. This Prophecy proves that the Law of Moses was to be observed in spite of all pretences to miracles that might be employed to seduce them. And the Jews are here commanded to regard no pretences of any kind that would lead them off from the Law. till a prophet like Moses should come. It is observable that this Prophecy follows after forbidding them to follow or regard diviners, least they might be tempted to forsake the Law. But that there were to add here to it till a prophet like Moses should come. And nothing could be more proper to engage them to this, than this positive assurance that no other prophet could alter the Law till one like Moses should appear, who was no other than Jesus our Messiah.

As to the state of religion among the neighbouring nations we have little said. Balaam seems to have had the knowledge of the true God, tho he had also a great propensity to idolatry for he erected seven altars, which we never find done by any that worshipped the true God alone.

The 5th Period includes from Moses Death to Sauls Election.

There are great disputes among Chronologists And historians about the state of Greece in this Period. Some think it began then to be civilized by the coming of Cadmus fecropis & this into it. but Mr Isaac Newton thinks that the beginning of Letters And civilizing in Greece was no earlier than three hundred years after Moses when it is supposed to begin by other Chronologists and historians.

The 6th Period is during the Babylonish Captivity.

And here it may be observed that the visible Accomplishment of the Prophecies by the settlement of the Jews in their own Land would greatly strengthen their hopes of the accomplishment of the spiritual promises. And raise their expectations of the messias as these two prophecies had been always found together in the prophecies. And therefore when they saw the one fulfilled they could not but have the strongest hopes that the other would be in its due time be accomplished. And the assurance then had of the veracity of the Prophecies in the destruction of Samaria and Babylon soon after would certainly remove all doubt about that great point which had been so often foretold. And would give them an undoubted assurance that the prophecies were really inspired by God. And that their prophecies would certainly be all fulfilled.

The 10th Period includes the time immediately following the captivity. The prophets began to speak about the end of this Period yet the time after this time never extended to Babylon, nor did any of the prophets visit among them. And these things are so remarkable that we find Zach: 13; 2-6 them rapidly prophesied of.

See Shulech on Ps. 139.

It may be proper here to make some observations on the chain of prophecies from the beginning of the world down to this Period.

1st There is something very singular or rather surprising in the gradual opening of prophecies, one period after another, and there is a degree of new light added to the ancient prophecies in every succeeding age. The light at first was delivered in more dark and general terms, is afterwards more clear and particularly delivered. Thus it is observable that the General promise at the Fall underwent a great many limitations till it was at last fixed in the family of David, and the Character of this glorious person and the place of his birth were more particularly described, And as the light of Prophecy shined on the expectation of the people was more and more raised and increased.

2^d The events which happened in the progress of things towards the Accomplishment of this great Event seem after to be so far from having any tendency to bring it about that they rather seemed to be of quite an opposite order, and such as would defeat it. As for instance the bondage of Israel in Egypt was an unpromising circumstance for their Establishment in Canaan. And the Captivity in Babylon did not seem likely to bring about the Event prophesied of by Jacob, that the sceptre should not depart from Judah. But tho in the movement of these Events towards the Accomplishment of the promise there were frequently things that set out seemingly directly Contrary to And destructive of this design. Yet things were still working on toward the Completion of this Prophecy.

Gen 9. 5.

And 3^d It may be observed that the Designs of Providence took in a great many Ages, for the first prophecies after the Fall did not take place for above 1000 years after. And is not yet perhaps quite fulfilled. mankind would have things brought about at once or in a short time at least it is natural for them to wish it, but we ought to wait with patience And from what has been already fulfilled expect the Completion of all the rest in due time. We should consider ourselves as in the midst of an incomprehensible plain extending very far backwards And forwards of which we have but a narrow view and little notion. one great Advantage of attending to the regular progress and gradual opening observable in Prophecies, and looking in large views of Providence in the Completion of Prophecies, best of all, 'tablishes our faith And has a tendency to make very strong impressions on the minds of men, inspiring them with the grandest notions and apprehensions of it.

As to the state of religion in this period it must be observed,
 1st That whatever knowledge of religion had hitherto obtained among the Jews
 was owing to revelation as is plain from the sacred history, thus the promises
 of revelation were the only foundation of their hopes, all their notions of
 God and providence were derived from it. And all their principles of duty
 and virtue rested on the authority of God. There was no appearance of
 any thing like reasoning among the Jews on these heads. Nor then
 seems to be very little of it before this time and when the heathen
 theology was all founded on some pretended revelation or the traditions
 of some Antient revelation. This for certain was the case in Greece.
 And it is only about this time or rather after it that any remarkable
 Philosophers flourished there. Thales Pythagoras who lived about this time
 and Plato were the originall of their Philosophicall knowledge. And
 it is very remarkable that what they taught concerning the origin of
 the Universe did not pretend it was the result of reasoning but
 of the Accounts they had gathered in their Travels. Thales had follow-
 ed a great deal but was so far from deducing his system in this way
 of reasoning, that he advised Pythagoras to travel in quest of tradi-
 tion. And the knowledge of other Nations. And accordingly he travelled
 forty years for this purpose gathering all he could meet with in
 Phenicia Egypt and Syria. . . for this was the best large Collection
 of traditional knowledge. And we find Cicero blaming Pythagoras
 for this very thing, that he taught his Philosophy not in the way of
 Argument or did not found his system on reasoning but on Authority.
 Socrates was the first who taught Morall Philosophy in a regular
 manner. And before his time there were reckoned the wisest who could
 repeat the greatest number of observations that had any kind of sense
 in them. Plato in many places confesses that many of his Doctrines
 even on the most important points were by no means his own inventions
 or what he had reasoned out to himself but learned from Tradition.
 And a great part of it borrowed from the Syrian and Phoenician
 fables. And he owns that the Greeks had received most of their know-
 ledge from the Barbarians. And that their notions of the Gods were from
 the Gods themselves. After the days of Socrates having got a great many
 of these traditions they began to reason about them which is a very differ-
 ent thing however from finding or reasoning it out to ourselves.
 It is to be observed that the Philosophers said they were obliged to
 Tradition for the doctrines about the origin of the Universe a future
 State. But they don't speak so of Geometry which seems to have been
 reasoned out tho it was perhaps some time after this that it was re-
 duced into a system. Aristotle first introduced the way of building
 a system on Argumentation, thinking it unworthy of a Philosopher
 to put all his doctrines and system on the basis of authority or to teach
 what he could not prove. It is generally supposed within the age of Mo-
 ses was much earlier than this time. It is certain however that there
 is nothing in the general history of the world before this but what is
 swayed in great darkness. We only know that there were three famous
 sects known soon after this, the Jonick by Anaximander, the Stalick by
 Pythagoras and the Eleatic by Then three sects were united in
 Athens by the followers of Socrates, Plato and what was next against
 the old way. This was the sect of the Academy about the summer of
 the return of Plato and the degree of Dialectic was a great one.

See Tamblicus
on Pythag. life

See Plato in his
Timaeus in Timaeus
see Plato's Phaedo

Before the Peloponnesian war which was about 431 years before Christ, or before
the christian era the other nations of the world had not wrote out any kind of
regular history, the reason of this is not so easy to be given, the principal reason
had records which have not come down to us. It is however very remarkable
that the Jews are the only people who applied ^{themselves} to the purpose of re-
serving the accounts of their nation.

After the return of the Jews from the Captivity we are informed that they
met with great interruptions in building the Temple and therefore the Prophet
Haggai and Zechariah were sent to encourage them in it. The Temple was
finished about 515 years before Christ. And then the sacred vessels which
Nebuchadnezzar had carried away were brought from Babylon and the Temple
was dedicated.

2 Chron. 8. 18.

The Jews for some time after this continued under the government of
Xerxes and Artaxerxes, and then successively in the Persian Empire.
And were by them allowed the exercise of their religion and Laws.

But when Darius Codomannus was subdued by Alexander the great then
as provinces of the Persian Empire fell under the government of Alexander

See Josephus Antiq.

Lib. 12. Chap. 8.

2 Macc. 6. 4.

successors. And were at different times ~~to~~ subjected to the Kings of Egypt.

And Syria as they happened to be most powerful, under whom and especially
the latter they suffered great hardships on account of their religion (and

were near being totally destroyed under Antiochus Epiphanes, when the

Maccabees rose up about 150 years before Christ (and by their overcomes

the Syrian Generals not only had their former privileges restored, but

recovered their freedom and liberty about 80 years before Christ. And in

this State they continued 20 years till they were conquered by Pompey

and continued after that in subjection to the Romans with the enjoy-
ment of the free exercise of their religion till the final destruction

of their State about 30 years after Christ, And during all this time
none or at least but few of the Jews apostatized to Idolatry, as is plain

See Prudentius Com-

position of Jews

in a Poem.

from their history in this period which is to be found in several books.
And an account of these General opinions is to be found in the apocry-
phal writings.

As reasoning and Philosophy was unknown in Greece till about the
time of the Jews return from the Captivity, so was reasoning vice then unknown un-

known among the Jews, and when they began to reason about religion

and make sects then different sects and parties in religion arose

among them under the Maccabees, as the Apostates who resorted to man-
thras and out of fear for their religion devoted themselves to the most

rigid observance of the Law, and were therefore called Chasidim or just,
what time the Pharisees arose is our uncertain. Some derive it

from the days of Syrak others say it was about 140 years before Christ,

others about the time of Pompey, and others derive them from Hillel

about the time of Herod. But sects take their rise generally from
very small circumstances and beginnings and it is only after they

have continued some time and are become considerable that they
are heard of. The Pharisees seem to have borrowed their doctrine of the
transmigration of souls from the Egyptians, as well as to have adopted
many of their customs.

See M. Prudentius Com-

position of Jews

in a Poem.

This Deputation was
delivered by (Plat-
on College, N.Y.) After having said so much of the state of knowledge and religion among
the Jews, it may be proper before leaving this subject, to take notice of a story
very common in the Greek and Roman writers viz. the contempt they ex-
press for the Jewish nation. And in considering this, it may be proper
1st To inquire what justice there is in the charge made against the Jew
by the Greeks and Romans.

And 2^d Inquire into the Grounds And Causes of this Contempt.

That the Jews were indeed very singular is allowed, but then it ought to be observed that mere Singularity, is not a sufficient reason for our Contempt. It is very possible that this Singularity, may be so far from being a just ground for Contempt, that it may be a reason for our high Esteem. For one nation may be different from all others which are contemporaneous with it and at the same time this be so far from being an Argument of their weakness, folly, or vice. That on the Contrary, it may be an Evidence of their being wiser, better and happier. We are not therefore to conclude from a Nations being generally despised that therefore they did ^{indeed} deserve it. & now we find that the Jews are ^{indeed} never mentioned by the Roman writers

Tacit. l. 8. 1th Book with scorn And Contempt; Thus Sabinus speaking of them when under
 l. 6. 3th 8th the Aegyptians Call them Despot. *Despot. prince Genis servitutum.* And often
 wrote when under the Macedonians he calls them *Teterionas Genis.*
 Horace Juvenal And Petronius never mention them but with scorn and
 in a Slandring manner. And we are surprised by Josephus. That there were
 some Grecian writers who wrote whole books on purpose to Calumniate
 them.

Before we proceed to offer some observations in order to show the character of the Jews it may be observed in general.

That when we speak of the Character manners and genius of a people. This must be understood of them in their best and most flourishing state. For as it would be unfair to form a judgement of the Romans from their Character under the Emperors. But under their other flourishing & happy times. So we must consider what was the Character of the Jews under David. And Solomon or after their return from the Captivity, when they seem to have lived with great Virtue under the Persians, Macedonians, & Maccabees. For it is acknowledged by all That about the time of the Christian Aera they were become extremely Corrupt. And therefore it would be unfair to judge of them from their Character at that time.

We proceed now to offer a few Observations in vindication of the Jews.

1st We may observe that one Nations respecting even the highest contempt of another is not of itself a sufficient proof that the other nation does deserve it. For we find our Sails that the Ancient Nations of the world abhorred one another. And Herodotus says that the Egyptians would not touch or so much as eat and drink out of the same vessels with those of any other Nation. The Grecians in like manner called all other Nations Barbarians, and the the Greeks and Romans despised each

4^{er} 43. 32.

Herod. Sib. 9.

other quality, yet we find that the Romans suspended their edicts of ex-
communication in order to borrow their sacrifices, and till then was not reduced into them.
Hence. And in our Age we are fast following their example by imitating
the Customs and manners of a nation we have no regard for. -

2^d Most of the Antient writers who have attempted to give an account
of the Jews. seem either to know our little about them or to be so little
disposed to give a true account of them. That we have our little reason
to regard what they have alleged Against them without proof. Thus we see
that they contradicted one another, and even themselves almost every where.

Jacob: Vol. 5. p. 215 we find Tacitus giving a great many accounts of their origin none of
them bearing any resemblance to the truth. Such as that they came from
Creta and took the name of Jews from Mount Ida. or that
they had been banished from Egypt when it was overstocked. or that they
came from Assyria. that they were descended from the Solym. And the last
opinion he mentions and which he embraces as most dishonourable to
the Jews is that when a Pestilence raged in Egypt. The Oracle commanded
the Egyptians to drive the Jews out of their Country as a people detested
by the Gods. Now it appears that he never inquired into the history of the
Jewish Nation since the Septuagint which was then well known, or if he
had not looked into it he might have consulted Josephus who had been
a servant to two Emperours whose Notes were set up at Rome and his
book was put into the Library. or if that had been too much trouble he
might have asked at any Jew in Rome where they abounded. And this
might have had a more satisfying and just account of the origin of
that people. Now this would certainly have been fair to have consulted
the most Antient accounts of this nation before he wrote his history.
but it is evident he had before hand taken up such a contempt of them
that he would not be at this pains. And it is the more strange how he
should deviate from the truth in this, because when he gives an account of
the Desolation of Jerusalem. he gives it so like Josephus. that means
think he took it from him. Now if this is the case he must be quite
excusable for this designed and groundless Calumny.

Justin: The 1st Lib. 38. Justin again says their origin was from Damascus which shows he had
some knowledge of their history. The Strangels mixed with falsehood And con-
trary to all history he says that Aeneas first conquered them.

Alexander Polyhistor who wrote in the days of Sulla speaks of their
being descended from the two sons of Semiramis which is evidently remote
from the truth. -

Claudius Ptolemy quoted by Stephan Byzantius gives an account
somewhat like this.

Diodorus Siculus seems to approve of Tacitus opinion but his whole
account of them shows he was quite ignorant of the truth though he was
very late and might have known it.

But farther the Antient writers contradict one another in their
own things which they mention in order to bring the Jews into contempt.
Plutarch asks this question whether the Jews abstained from eating
swines flesh because they worshipped or abhorred them. He says

that they worshipped the ~~etc~~ which had led them to a fountain of
water, when in great distress And that they worshipped Bacchus from his
showing some things in their great of Tabernacles resembling the Baccha-
nalian rites. Tacitus repeats that opinion of their worshipping Bacchus
but says that they worshipped An Ap^{to} the ^{the} Contradiction himself in this.
For in a succeeding Chapter he says that the Egyptians worshipped Osiris
Sacit Lib 5 Chap: 9 ^{the Jews} but once ⁱⁿ ^{one} deity, who was to be worshipped by the mind alone
And still more Expressly he says. That Pompey found no Image whatever
in the Temple. From these Quotations we may conclude that the
Greek And Roman Writers when they throw out reflections against the
Jews without giving their Authority, and reasons for it. And when it is
plain that they would not take the trouble of consulting the Ancient
records of that Nation. And to get better accounts about them. It cannot
be supposed that they were very scrupulous as to telling the Truth.

And 3^dlyt may be observed That even when the Greeks and Romans agree
in charging the Jews They produce no probable Argument for what they
allege. Now it might be thought sufficient perhaps to dem. these Charges
Especially when it appears that they were at no pains to find the Truth
that they Contradict one Another And even themselves. But we shall
likewise attempt a particular vindication of the Jews from all the
particular Facts charged on them. which are chiefly these Three.

1st An Accusation To Strangers And Naked To all mankind?

2^d A Detestable Superstition.

And 3^d A Blind Credulity.

As to the first of these. Tacitus betrays himself thus. Apud ipsos
fides obstinata. misericordia in promptu, sed Averis omnis hostilis.
odium. Diodorus Siculus in his Account of the Taking of Jerusalem
by Antiochus Epiphanes. 150 or 120 years before Christ. says that he
found the Statue of a man on an Ap^{to} which he supposes to be Moses
who had built the Temple. And erecting wicked Idols inspiring a hatred
of mankind. That he sacrificed a sow to the Image of their founder
And burnt the Sacred books inspiring a hatred of Strangers.
Juvenal says too that they were wont to despise the Roman Laws.
And but Careless to learn And observe their own which Moses
had delivered to them in a mysterious volume, whereby they were
taught not so much as to Point out the road or show to a well man
who were not of their religion.

We may only observe as to what Juvenal says of Moses having
delivered his Laws in a Secret And concealed volume, that this
is a plain allusion to the Roman And heathen Custom. For the
Romans had their Sibyll. Books. which now saw but the Priests
And then only at particular times. And the Heathens in general
had mysteries in which they concealed several important Truths
which now were allowed to know but then that was forbidden
in them. But on the Contrary the Law of Moses was Commanded

to be read at their publick solemnities And thus were obliged to write part of it on
the posts of their doors, And this must be owned to be a peculiar Excellence of the
Jewish And Christian religions. that they had no Records but were published
to all alike. From this Quotation it appears that they received them hated
of strangers And mankind to the Law of Moses as good and enjoying it
And not as happening to be the particular Temper of the nation. But it may
be easy to show that the Law of Moses was very far from punishing
such practice. And we shall likewise inquire what Evidence there is
from history that this was in fact the Temper of the Jews.

1st. the 1st of June it is very obvious that there is not so much as one pas-
sage in the whole Law where this Temper is encouraged And prohibited or
where they are forced to do good offices to others because they are not of their
own religion. But on the contrary we find that humane to strangers was
very often enjoined them And as some of themselves have observed this Duty
is prescribed no less than in twenty one passages of the Law. 1st we find
Josephus affirms that the Jews did good offices ready to all what ever they could
such as burying the dead &c.

2^d Another thing observable is that when the Temple was built at Jerusalem
there was a very large Court assigned for Gentiles alone so far were they from
having no regard to them And Solomon at the Dedication of it, put up a special
prayer for them And Psalms which were a part of their worship & singing
And the goodness of God is frequently celebrated for this very reason, because
it extends to all mankind without distinction.

3^d It is observable that only a very few things were necessary in order to
A stranger living among the Jews in quiet. Such as abstaining from Idolatry
drinking of blood And things strangled. And accordingly we find in fact that
so early as the days of Solomon there were upwards of a hundred and fifty
thousand strangers in the Land.

And 4th Another thing remarkable in the Jewish Constitution is that the
freedom and Privileges of their republick were free to all without distinction
of things for it on their being circumcised and submitting to the whistling of man
This is a degree of disinterestedness not to be found among any other people even
the most polished of the Antient world. For we find among the Romans that
frequently expelled all strangers for no other reason but because they could
not speak their language, which is accordingly condemned by Dion Cassius
And the Privileges of a Roman Citizen were not so very sought, but at a very high
price. This is said to have been the occasion of the social war, And a celebrated
writer condemns the Athenians and Sacedemonians for their narrowness in this
particular.

The Law of Moses is evidently of the most friendly spirit. Allowing all who
only acknowledged the true God and abstained from Idolatry to live among them
quiet and undisturbed. And if they embraced the whole Jewish Law they
were without paying any price admitted to all the privileges of nation free
But perhaps it will be thought what has made them imagine that the Law
of Moses was of this unsectarian tendency, was the Law commanding them to
destroy all the Seven Canaanitish nations. But we never find that any
of the Antient writers objected to this Law when they were pleased to ascribe
their contempt of the Jews. And of their Constitution And indeed they could not

the first rank of Citizens. And their privileges thus continued to enjoy under his
successors, by whom they were frequently confined and enlarged. While the Jews
were in a frontier situation, between Egypt and Syria they were subject to each of
turns but were well treated by both for the most part. Strabo tells us they were
allowed to live according to their own laws and have their own religion and one
was allowed to build a Temple and to worship God publicly after their own
manner. Josephus tells us that they had the freedom of Antioch the Capital
of Syria. And the apostles we find met with great settled ease, where, (And even
at home itself) they met with singular honour and were highly valued for
for ~~their~~ ^{their} fortitude and fidelity. Josephus mentions a pillar on which their privi-
leges were engraven: In their Dispersion they were allowed to collect monies.
And send it to Jerusalem to support the Priests and Temple and to expiate
for their sins. It is attested both by Josephus ^{and} Cicero himself. From
all which instances it appears that they must have been an useful and
dustrious and peaceable people. If they had been remarkably proud, sour and
morose. And would not easily be hated to all others they must have been ha-
ted in their turn and must therefore have been either banished or oppressed where
ever they came.

2^d It is observable that Tacitus even when he speaks most against them
describes to them very high natural virtues Faithfulness and Integrity the
strongest and the needest human proof if they exercised this habitually to
those of their own nation, this would form a character and Temper which
must discover itself in some degree, even to other neighbouring nations. The
natural character of a people ought to be taken too from their conduct to
one another. And not from their behaviour and Temper to other nations.
If we were to judge of the character of any nation from the opinion others
about them have of them, it would be a very low and unjust and imperfect one.

3^d It is remarkable that after the narrowest inspection into the Jewish
manner of living And the laws by which they were governed which
might certainly have some effect in forming a nation, we cannot discover
any thing which could have a tendency to make them of a worse charac-
ter in any respect than their neighbours. Agriculture And the pastoral
life were their only employment And in high honour among them, with
the Arts subservient to them. They continued to be that steady employment
thru all the periods of their republic. Foreign Trade was long quite un-
known to them and never came to be greatly pursued. This bred them up
laborious And free of luxury And yet they were far from that barbarity
and rudeness which obtained in the dark ages of other nations. For the
Jews were the only people who were settled in their government all at once
under a regular polity. A Polity which was so contrived. As effectually
to secure them from falling into barbarity, while other States were gra-
dually refining till a great manner arose after their first origin, being
improved by experience they came to their highest perfection. Their State
seems to have been admirably calculated to prevent civil wars And in-
ternal commotions or insurrections so that there does not seem to have been
above two of these in 800 years before Saul. The political polity was also
very exact and minute And perfect even to the Enjoining cleanliness a thing
of great consequence in that Climate, And the occasions of sowing & reaping
were under the restriction of fixed and unalterable laws. Their properties,

was secured by the Law And near equally divided. And thus even on civil
Content without Vexation or Ambition And without having it in their power
to ruin their family for ever. Further the Jewish nation was fully instructed
in the knowledge of religion And the finest tools for making Society happy. The
poor widows were made by their Laws the objects of their particular attention
And Slavery was there ^{very} ~~becoming~~ easy not exceeding six years, except when
it was the Mans particular Choice. Besides they were bred up in Sobriety Tem-
perance And a reverence for old Age And for their Law. They were bred up in labour
And even the Priests were obliged to take their Turn in the military service so
that they were a brave And gallant nation even in the times of the Maccabees
as much so as any of the best disciplined troops in Greece or Rome.
Further the intercourse between the sexes was admirable, regulated And mat-
rimonial so encouraged that almost all were married as soon as they came to
a proper age. As they advanced old Age And had the very spirit of politeness
so the beauty of their Countenances And fineness of their Climate inspired a passion
full Air And at their great feasts they had good Cheer And a good band of
musicians. And when they came up to Jerusalem The grandeur of the Temple
The noble retinue of Priests And attendants, the large band of musicians
And vast Concours of people had a very magnificent show. And one friend
Agrippa son-in-law to Augustus so much admired this that he preferred
it to any thing he had ever seen in Rome. And then ~~these~~ ^{these} festivals as
they kept up in their minds a sense of Gods Goodness in ~~interposing~~ ^{interposing} for them
so they inspired a strong passion for Liberty And freedom among themselves
Further there was nothing in the train of their private life or publick
festivals that tended to inflame the passions, to excite unsmoothy sentiments
or corrupt their minds. They had no shows of gladiators which sometimes
himself observes promoted a fierce And cruel Temper. They had none of their
disorderly And dissolute festivals, such as the Bacchanalia & the mysteries
of the Bona Dea when the darkness gave them an opportunity of indulging
their passions, And to commit the basest cruelties. Now such a Constitution
one would think must have had some good effect on the Temper of this people
And as good a tendency as even the finer Arts which indeed they wanted.
They had not painting nor these Arts which contribute to the elegance of life
but might they not be as refused in their manners as ornamentation even
where these Arts were in great perfection. Virgil seems to think this was

And: 6. Siro 248. possible And extolls the Romans for wanting them. We find a very agreeable
1 Maccab: 14. 8. 9. description of the happiness of the Jews under the Maccabees above a 100
years before Christ. And they seem to have continued in the same state -
above 80 years, And if we look into their history from Nehemias to the Maccabees
there seems to have been no considerable disturbance nor any of those
things happening which are generally the subject of history, which no doubt
is the reason we have so little said about them at that time.

It is objected That the bad Character which the Greek and Roman writers
give of the Jews is confirmed by most of their own Historians & the Prophets.
To this it may be answered that the chief cause of these bad epithets was
their propensity to idolatry And readiness to forsake the manners of their
neighbours. Now it appears somewhat remarkable that their own writers
should blame them for this And that the Greek and Roman writers
should hate them because And obstinate, because they would by no means
follow the idolatrous practices of the nations about them, but this propen-
sity to idolatry was very general at this time, And the hatred with
which they were approached was not because they were more
strongly bent on idolatry than their neighbours but because they re-
tained it after the many remarkable interpositions of God in their

passion to prevent them from it. And whatever we may now think it perhaps a
great resolution to stand against the unchristian practice of their neighbours
and their contempt. Especially as they had no doubt a high taste for pleasure so
they were ready to admire their festivals, Amorous debauches &c.
And we find that in the days of Moses the women of Median seduced the
Israelites And even a Solomon was turned aside in the same manner.
No true we now detest Idolatry, but we have no temptation to it And we
cannot conclude from this circumstance alone of their propensity to Idolatry
that they were more stupid than others. For we find that the best polished
and most civilized nations in the world when they had the finest sentiments
and greatest knowledge went much greater lengths in Idolatry than the
most barbarous.

The 2^d thing charged on the Jews was their being guilty of detestable
superstition.

This is charged on the Jews both by the Greek and Roman writers particu-
larly Tacitus who speaking of them under the Maccabees says that Antiochus
Epiphanes endeavouring to reform them from their detestable superstitions
they would not be reclaimed. Now it is plain from this that the superstition
he charges them with was nothing but a steadfast adherence to their own
customs which was so far from being a crime that it was a virtue.
And this charge does them great honour. And if we mean by supersti-
tion a sort of number of insignificant religious rites then the Jews were less
so than their contemporaries for they had but one Tabernacle and Temple
where all their rites were to be performed, in a particular manner particu-
larly prescribed by their Law. And all in honour of one deity, and had
no tendency to lead them to immorality, but rather excited the serious and
devout dispositions.

On the contrary, the other nations had a vast variety of Gods, Festivals
and Ceremonies and spending over one hundred of human life and
their rites greatly exceeded the Jewish ones in number & significance.
Many of them were so far from having a good tendency, or being harm-
less that they were scenes of shameless lewdness and abominable crimes.
And for this reason their Bacchanals particularly were suppressed by
publick Authority at Rome in the 568 year of their City, And yet Ta-
citus has the confidence to compliment what the magistrates found
reason to suppress. Another source of superstition among them was
Augurs, Divination soothsaying &c. which was held in great honour by
the Pagans but now all forbid by the Law of Moses. Yet we are indeed
that the Jews were ready to substitute eternall performances and Ceremo-
nies in place of real and virtuous religion, but this was no more man-
ifest to for this than their neighbours, nor not so much for it is certain that
the Generals of the heathen world had by no means such strong and dis-
tinct notions of divine things as the Jews had.

And 3^d The Jews are charged with blind credulity.

As to this charge we may say at once that it is entirely groundless.
For let any one compare the Articles of the Jewish Creed with that
of other nations and it will soon appear which of them is most rati-
onal and best attended.

But it may naturally be objected here, How came the Jews then to
be so credulous & so credulous as other nations. Which was

The 2^d Thing proposed viz. To Enquire into the Causes of this general Contempt which the Greek And Roman writers Express of the Jewish nation. And to this it may be Answered.

1st One Chief Cause of this was a Circumstance very honourable To the Jew viz. The Superior Excellence of their religion their high veneration for And steady Adherence To it And their refusing To allow others To partake in their religious rites without announcing Idolatry And all their false Gods. It was not so much their being different from them And the system of Religion in other nations. as their being in opposition To them that made them hateful of all others. For all the Pagan religions were agreed in the main And it was Customary with them To adopt the Gods of other nations And worship them with their own. Thus the Egyptians And Grecians borrowed one Another's Gods And joined their religious rites with their own without any scruple. And thus we find the Persians Transplanted To Samaria worshipped the Babylonian Gods with the God of Israel. But the Jews taught the belief of one true God in opposition To all others, And that no worship was therefor To be given To the Pagan Deities. Hence they were called unsociable since they would adopt none of the heathen rites in worshipping their God, nor suffer any of their nation To pay the smallest homage To heathen Deities. The Heathens therefore lookt on this as nothing but rank Pride And self sufficiency of the most shocking kind in the Jews To act as if they only knew the truth. And this thin pride could not bear Especially As they were Superior To the Jews in the finer Arts & conduct of life. But these high Claims are not To be Imputed To the Jews, but even & peculiar To their religion And a necessary consequence of its being true. For there is but one God, the Creator And ruler of all things. Certainly no other can have a title To religious worship, And thus the heathen religions must be false. And that this was really a main Cause of the deep Grievance which other nations had at the Jews is plain from the second Dict that was published Against the Jews, for no other alleged reason, but because they would not worship the Gods of the Kings of Persia. And earlier under the Babylonians the Enemies of Daniel and his three friends would fall on no other way To get them turned out of their posts than To make the King publish An Dict which should contradict their Law. And soon afterwards when the Syrians And Egyptians thus wanted to put any hardship on the Jews this same method was always followed, To require them To do something which their Laws and religion would not permit. And this diffidence of religion And steady Adherence To their own in Contempt of all others was in fact

2 Things.

1st or 3. 2-8.

Chief Cause of the hatred other nations had of the Jews is confirmed by the strongest Testimonies both of Jewish and heathen, and also of Christian writers.

See Jo. 8. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

2 Another Thing To which this dislike against the Jews must in some measure be owing was their not only pretending To have the only true religion, but their refusing To have any intercourse with the Pagans in their religious rites, at their festivals or even at their common meals because of the distinction of meats into Clean And unclean. This is attested by Philostratus in his life of Apollonius Tyanicus, who observes that they had nothing in common with the Heathens And that they led an unmingled kind of life. Diodorus Siculus calls them unsociable for the same reason And he calls their customs *μικτα* *μικτα* *μικτα* And this he also calls their sacred *εὐχριστία* *εὐχριστία* *εὐχριστία* As concerning Jews

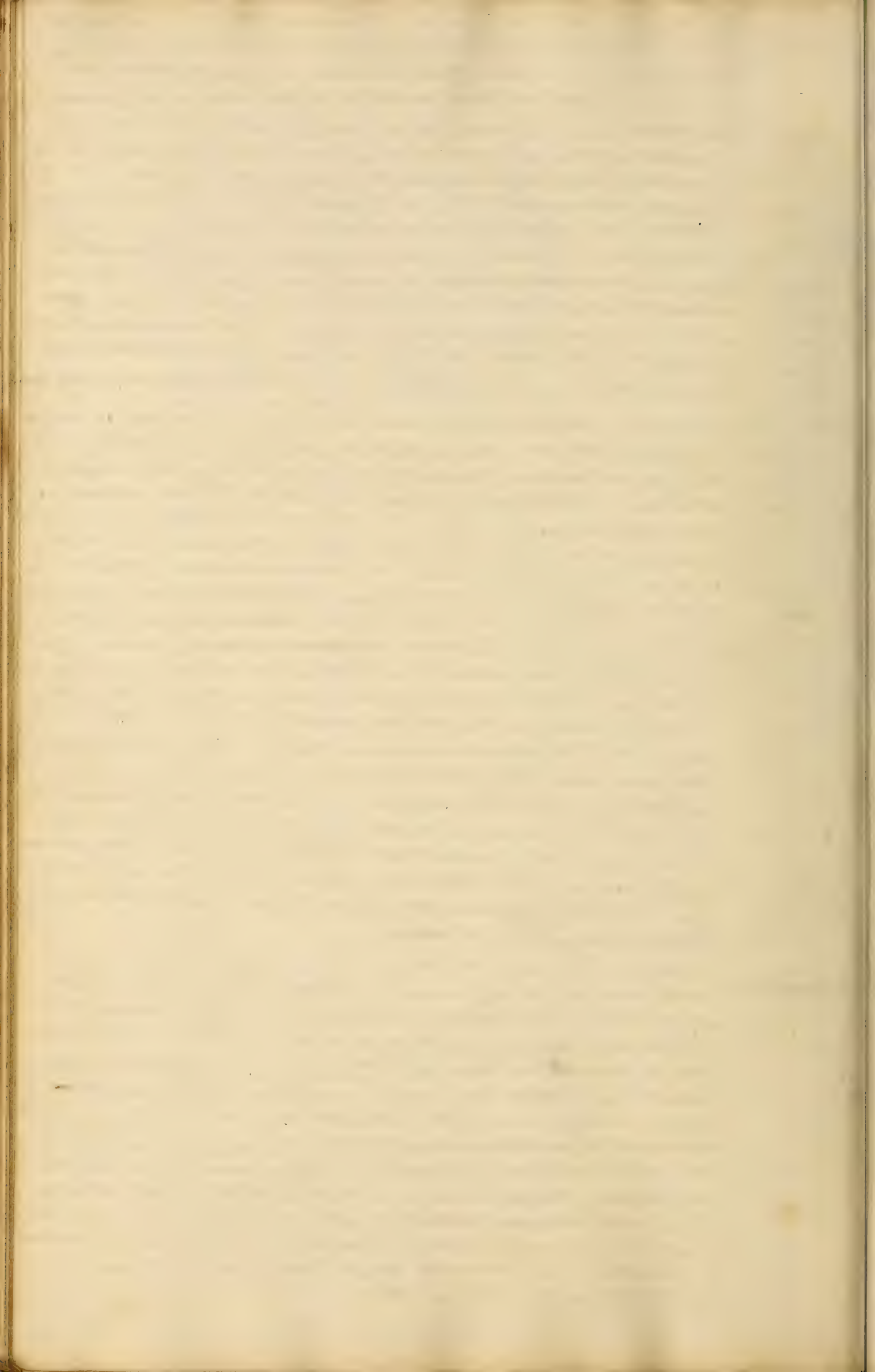
which beget a hatred to strangers, the it is not probable that he meant that the
Said Jewels improved this Temper but he seems to have had in view that kind of
the Jewish Institution about Clean and Unclean meats And the forbidding them to
join in some religious rites which are the things he blames as the cause of
this Temper. But it is obvious that the Jews could not be justly blamed for
these parts of their religion which were admirably calculated to answer the
wise Ends of Providence. To preserve the Jews from Idolatry And in the wor-
ship of the one true God. And to keep them distinct from all other Nations
that the family of the Messiah might be easily discerned. Now since
these Laws were necessary to promote the great purposes of Providence
we cannot think that therefore the Jews born observing these had really
a hatred to all other Nations so as not to do them the least good offices.
Such a way of reasoning would be very unjust in like manner as it would
be to conclude that because the Protestants will not join with the Papists
in worshipping images therefore they bear an implacable aversion to them.

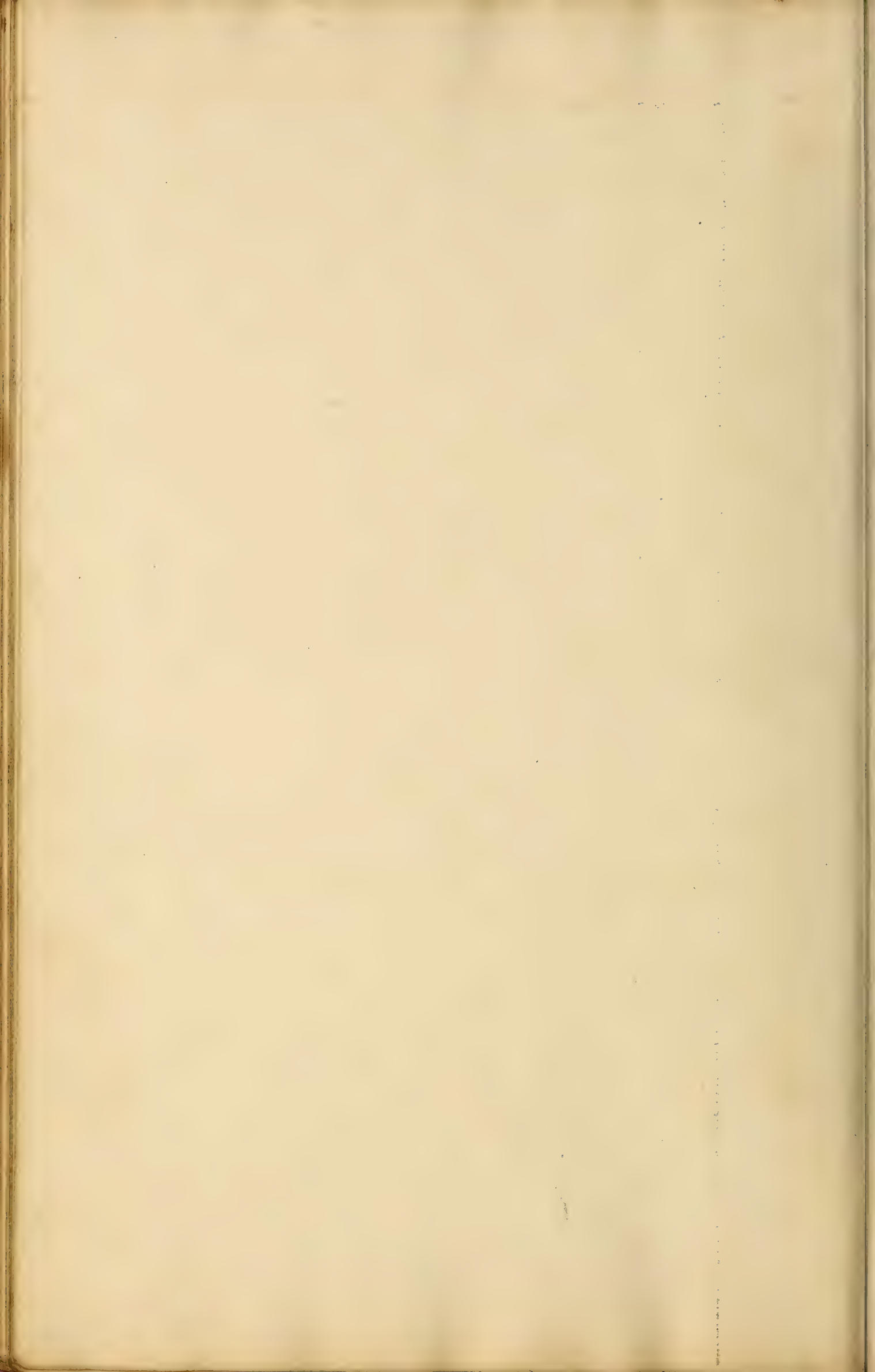
3th Several other Circumstances must have concurred with these to stir up
this hatred of the Jews. Such as that the Jews highly valued themselves on
the superior Excellence of their Law and religion to the great Contempt of all
others And no doubt this high Contempt they expressed for other Nations was
not to be overlooked. yet it will not follow from this that therefore they were spiteful
Unsociable And would not do them the least good offices. Besides under the Mes-
sodoman And Babylonian Empires the Greeks were too much softened to relish
the Jewish Temperance And hardy manner of life And their obstinacy which
was a part of their religion, And would certainly be looked on by other Na-
tions as the Effect of a sour morose And Unsociable Temper And their suffer-
ing martyrdom under Antiochus rather than renounce their religion or give
up their sacred books would be constructed An obstinate superstition but
nothing can be more to their Honour than this As they were the first Mar-
tyrs for religion. The while they wanted all the Jews did this would make
them appear in the Eyes of other Nations as a Stupid people.

And 4th the Jewish using Circumcision in which they Gloried would make them
the Jest of their Uncircumcised neighbours And the Syrians And Egyptians
would propagate this Contempt to the neighbouring Nations. These Circum-
stances above mentioned with others not now known might raise an opi-
nion of their being a contemptible people The superior to other Nations
in things of the greatest Importance.

Judorus Siculus.

To conclude Thus Simeon Bar Jona who throws out reflections upon the Jews
in other parts of their works make great incursions on their Sacrogion
And set off his wisdom fortitude and Politick virtues And many other
fictions. As for instance The Egyptian Law, and the great Law in train-
ing up the youth to labour And Sobriety by which means fidelity was
always very popular. Your Facities speaks very honourably of their
religion As being a spiritual worship which certainly is a very great
Incursion the perhaps he did not pretend it as one just in itself but
their justice mixed with religion. And Strabo in many places speaks very
honourably of their Laws. And on the whole of this Subject There is
no reason to believe but that the Jews for many Ages were a virtuous
and happy, of not more so than any Nation whatever in this time
at least there is no Evidence to the contrary from any thing that is
said by the Greek And Roman Writers.





Chap: 9th Concerning the Person of Christ.

There are various opinions about the Constitution of Christ's person. As that of the Socinians who assert that he was only like any other man but was a Prophet of the highest rank. The Arians Deny his being a mere man. But say that his soul was a preexistent mind which is the only soul that animated the body of Jesus. And the orthodox say that he had a human body. And a reasonable soul and that the second person of the Trinity was united ~~to~~ with this reasonable soul, which is called the Hypostatic union.

The Marcionites And Manicheans likewise maintained that Christ came only to redeem the souls of men. And not their bodies, and therefore he did not assume a real body. It may be thought strange how these who maintained this doctrine could profess themselves Christians. But it would appear probable that being Philosophers before. And finding many things in Christianity were agreeable to their Philosophy. they embraced the one & still retained the other. Christianity cannot be blamed for this. Since the Philosophers thinking Christianity an excellent thing And therefore embracing the profession of it they retained their absurd doctrines which were most subservient to it. But they did not derive these opinions from Christianity but from their Philosophy. many things in John's epistles seem to intimate that such opinions were as early as his days. And some passages seem particularly to oppose against them.

Chap: 10th Of the Hypostatic Union.

Our Author Explains the distinction he makes here betwixt Christ assuming a human nature but not a human person by observing that the human or reasonable soul did not exist separately before it was united to the Logos for he would really have been a human person if the reasonable soul had existed separately before its union with the body. And differed in nothing from the prophets but the highest degree of Inspiration. It is observed by St. Basil that the design of asserting the union of persons in Christ is to distinguish it from the God willing of the spirit in Moses and the prophets as it is repeatedly said that there was none of them like unto the one person.

Chap: 12th Of Christs Two fold State

Phil: 2. 8-11

It is evidently the doctrine of the new Testament that Christs Exaltation was in consequence (not a reward) of his humiliation and suffering. And the view of the subject is highly worthy of our attention. And is a strong motive to virtue for from this we see that it is a great rule in the divine Government to reward virtue and distinguished goodness. That therefore moral Agents will be treated according to their Character, And rewarded in proportion to their virtue. And it plainly shows that Sobriety is of all other things the most valuable in the sight of God. And is of the highest consideration in the law of the great Judge and Governor of all.

Chap: 13th Of Christs Nativity.

The time of Christs nativity is much Chronological. And is of our little importance. And in fact was very little regarded by the first Christians nor was the day of his nativity celebrated till long after Christ. nor was any determination of it farther than that it happened in such a season of the year, but as to the precise day of his birth it is very much uncertain. The Antient Church contented themselves with considering his baptism as happening about the 15. of February. And reckoning 30. back made his birth to fall out about the 28.

Chap. 14th Of the Life of Christ.

Math. 4.
Luke 4.

We shall only take notice of one thing remarkable in Christ's life viz his Temptation in the Wilderness. It has been disputed in what sense Christ is said to have been carried to the top of an high mountain, & and placed on a pinnacle of the Temple. It is asked whether we are to imagine that these things were literally manifested or only in vision? Some think that all these happened only in vision or by a strong representation on his imagination And that for the following reasons.

Math. 6. 29.
2 Chron. 9.

1st That it is very difficult to conceive how it could be done in reality for it is impossible to see even the whole land of Canaan much more the whole world from any mountain in Canaan or the world.

2^d Supposing that Jesus could have observed the woods, rivers and villages yet neither in ordinary language nor according to the sense of the phraseology can this be added the glory of a kingdom for the glory of a kingdom is the grandeur of sovereignty, the splendour of a court, and the arms riches and power attending them. now these things can be nobly shown on a mountain than on a plain.

Ezek. 2. 2.
3. 12.
Isa. 2.
Rev. 1. 10.
21. 10.

3^d The original words *et prospectus* will bear this interpretation for we have the same expression elsewhere, where it must be understood in that sense.

4th The kingdom of the world could not be shown in a mountain or any other way than by showing first one place then another in succession.

5th It can easily be conceived to make as strong or even a much stronger impression on Jesus' mind in this way of vision than if it had really happened. And thus far it will be in this sense a much stronger proof of the purity of his mind than it would have been to have shown these things to him in reality.

And 6th That these representations to his mind seems intended to intimate to him that he was to meet afterwards with great temptation. And particularly with this one of being a King.

But those who are of a different opinion insist on it that we ought not to take such liberty in explaining a plain piece of history. And therefore that all such difficulties as this passage in the literal sense is liable to ought to be accounted for by supposing a miracle to be in the law, neither then does the thing to be real.

See Spaulding's
Evangelical

Chap: 15th Of Christ's sufferings & Death

The Papists seem to assert that Christ's sufferings affected his body, or the sensitive part only, and not the rational soul. But it is plain from the signification of the words used in describing his sufferings that they were also mental and internall. All grammarians observe that *trixi* joined with a word greatly heightens any expression and *eros* *barass* heightens it still. And Josephus that the trouble he felt for *retraxit* his very soul. And it is observable that Silius speaking of Pompey's distress after his defeat uses the same words here used by the Evangelist. And the inward pain Jesus felt was likewise discovered by the external effects.

Math 26. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 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Chap: 17th Of Christ's Resurrection.

The Testimony of the apostles on this subject deserves the greatest credit in regard that it is a fact which fell under the cognizance of their senses and especially when they discovered no inclination in far hands to believe it, for the Jews held frequently given them intimations that he was to rise from the dead, they never believed or expected it nay, even after the resurrection Thomas was with difficulty convinced of the truth of it. Besides the truth of the resurrection is confirmed from the spreading of the Gospel and other circumstances which followed it. And as to the seeming contradictions among the Evangelists in their accounts of the resurrection it may only be observed in general, that disagreeing among authors about the circumstances of any fact cannot prove that the fact did not happen at all, so that even supposing a material difference to be among the severall accounts which the Evangelists give of this fact it will not at all invalidate the truth of the fact tho it may of their inspiration and infallibility.

proved on the
resurrection.

Chap: 19th. Of Christs Mediatoriall Office

The word mediator is peculiar to the Epistles to Timothy and the Hebrews. And the objections that are brought against this part of Christianity are peculiar to Moderation. For it was so far from appearing absurd to the heathens that there should be intermediate beings between God and man. And that these beings should be mediators between them that it was the very doctrine of Paganism. Thus Plato says expressly that the inferior Gods have it for their office to convey the prayers of men to the Gods, and thinke bring back ^{against} them. And there is no kind of argument or presumption ~~of~~ against the generall notion of a mediator between God and man: i.e. of Gods communicating benefits to his creatures or rescuing them from misery by means of And the interposition of another person. For this is rather quite analogous to the economy of Providence in other instances. And if we consider Christ being our mediator as being a Teacher and Instructor of the world we cannot deny it, since it is true that he taught those truths which are said in the Gospels he did teach, and if men did not know them before he must in this sense be our mediator.

Plato in sumption

Chap: 20th of Christ's Threefold Office..

The offices of Christ are suited Admirable to the present state of man. As man is ignorant and in darkness and uncertainty about many parts of his duty, Jesus is their Prophet, And he is suited to cure the Corruption and depravity of heart As he taught the receipts of purity of heart And how we may attain it, And Promised the assistance of the Holy spirit. And he is suited to mankind labouring under a sense of guilt for our few persons have such a low standard of religious perfection but that they are Conscious of departing from that duty in many instances. Now Jesus' declarations were suited to direct their minds in this state. As he not only assured them of Gods redemption but forgives men on their repentance but likewise declared that he himself came to be a propitiation for their sins..

Chap: 21.th Of Christ's Prophetical Office

Christ's Prophetical Office is absolutely necessary to the Happiness of man in their present state. For let us suppose a man perfect of all imaginable happiness but that he has no kind of Reposement that his happiness or even his existence shall be continued when at the same time he sees an Attraction before him, for that far an assurance that God is his friend. And shall continue his existence and happiness must be necessary to his being happy. And without this he could not enjoy himself. And how it may be observed that Jesus revealed the truths of natural religion to men in their genuine simplicity and in the plainest and clearest manner. And he published them in an Authoritative manner confirmed by the testimony of God. If these truths rested only on reasoning such as foolish men discern their reasonings on which they are founded must rely on the Authority of others. Whereas when a divine teacher gives free and convincing proofs of his divine mission. And Authority his instructions are believed on the best grounds. Surely, as he is an extraordinary person and such a way of instruction is more suited to give satisfaction to the minds of men, than to be assured by a person who had only reasons them out.

2nd We have the Evidence of Jesus Testimony who had full opportunity to be informed of these truths. And the Testimony is not so testifying as demonstration it may nevertheless be so strong as to leave no room of doubt with respect to demonstration it is a great number of truths of the most consequence to men are incapable of it. For the nature of demonstration is perceiving the relations betwixt our own Ideas and External things and whether they agree or disagree with them. So that demonstration cannot be had for External things unless we could show that there was an absolute necessary connection betwixt our own Ideas and External things. In like manner all future things are incapable of it. As that there shall be a future state and judgement. Therefore these things are highly important in themselves yet we cannot have the Evidence either of sense or demonstration. For them and must be satisfied with that of Testimony. And when a subject is only capable of the highest probability. It will be an undoubted additional Confirmation of it that we have the Evidence of Testimony for it. If the sensible world, a future state Testimony will certainly give an additional Evidence to any ^{probable} reasoning that can be adduced for these truths. And it must certainly tend greatly to confirm our belief of them. that we have the Testimony of one who came from the Invisible world. And bore a high rank in it. For the Testimony of such a one will certainly give an additional Evidence to the Arguments drawn from the nature of the human soul and the perfections of God for a future state.

3rd As it would be natural to ask a person pretending to come from the heavenly world and to reveal the glorious scenes of providence and the designs of God particularly with regard to man what Evidence he could give for his being so extraordinary a person. For he should appeal to his Integrity through his

whole life yet that would not be sufficient to support such extraordinary pretensions. Or give perfect satisfaction. But when he shewes us that God sent him into the world And that for the purposes for which he was sent sent him both his Omnipotence and Omnipresence. And when the person shewes us by his miracles And Prophecies. This must give a new And additional evidence to all the truths of natural religion. he shall teach him his Testimony was so Ample confirmed. And thus he gives the fullest proofs of this &c. the many miracles he wrought And the many prophecies he fulfilled. To be convinced of this let us suppose a person after long argument. perswaded of the being of God and his friendly dispositions to men would it not greatly confirm him in his belief if a person came convincing proof of his being come from the heavenly world And revealed these truths to men. would not this give him a repeating assurance of these truths beyond any thing his reasonings could give. especially when this person confirms his evidence by his unblamable life and manners.

1th Jesus Testimony thus confirmed is sufficient to convince even those who were in doubt about the truths of natural religion. Let us suppose a Philosopher in doubt about the goodness of God. And turning his thought wholly to the dark side of things. greatly aggravating the evils of the world. so that he could not be satisfied that the ruler of the universe was a benevolent and kind being. But he comes to be acquainted with Jesus and his pretensions And the evidences he adduced for them. And saw his Character to be so eminently good, would not this over reason him remove all his doubts on the most rational and satisfying grounds.

And 2th The Testimony of Jesus ^{thus} supported as it is may be sufficient, not only to remove doubts, but even to convince a whole nation that were entirely ignorant of these truths before, who had either no notion about a providence or the nature of the human soul. Let us suppose such a person as Jesus appears. And tells them that there was a God. That he will reward and punish all men according to their obedience or disobedience to his laws. And at the same time raises the dead, And gives the strongest proofs of goodness and veracity, through his whole life, would not such extraordinary powers give credit to his declarations And make them firm to believe them. It is indeed objected Against all this 1st That no miracles can be a proof or a proper argument to perswade men of the truths of natural religion. Or there can be no connection be conceived betwixt a miracle and any truth.

However these metaphysicall reasonings may have been found out by thinking men yet their reason or at least would not readily enter into the thoughts of a plain honest mind, who could readily believe that such a person knows more than he did And deserved to be believed as having given so great evidences of his goodness and veracity.

And 2^d It is objected That since Jesus professes to have come from the God and the heavenly world. This plainly supposes that men believe already that there was a God. Now that he is good and kind. And:

disposed to send persons on this design of reforming the world so that
it supposes the knowledge of naturall religion.

To which it may be answered That howsoever specious this may appear in
theory yet when we reflect we will see no difficulty in conceiving that a
Teacher should first perform men of the being of God and of his Character
And even those who know nothing of God at all ought in this manner
to be instructed in his being, And Character And what are the messages he sends
to them. Thus in ordinary life we once have such undoubted Certainty
of the goodness and veracity of any person that on his Testimony we will
believe and cannot help believing that there is a certain place or place
tho we never heard of it before And that there is a certain form of
Government established there And a prince of a particular Character
who sends certain messages to certain people And we might be made
firmly to believe that these messages came from him, now the case
is over like this. so that there seems to be no reason to suppose that
men must know and believe naturall religion before they can attend to
a revelation. But even Atheists or manicheans might be convinced of
by one who gave them the Strongest Appearances of these truths And for
firmly his Testimony in the most remarkable and convincing manner
tho they did not know or believe these truths before. And it must
undoubtedly be a very great Advantage to be assured by ~~any~~ a person
of such a Character And Authority as Jesus of the designs of God with
respect to mankind And of a future State. No man can have such
satisfying Appearances of these truths from the light of nature as from
such Testimony.

Chap: 22^d Of Christ's Priestly Office

The Priestly Office of Christ is divided into two parts. 1st the offering himself as a sacrifice for the sins of mankind And this was considered formerly. And 2^d His intercession for us at the Father's right hand. And under the old Testament the Priestly office likewise supplied benediction.

When we speak of Christ's interceding with God the Father we are not to look on God as a being highly incensed at his Creatures. And that it is only at the repeated intercessions of Christ that He is prevailed on, to do good to mankind. This is highly unworthy the Character of God the best of beings. And who in proof of his goodness sent his Son into the world. We are not to consider Christ's intercession as the Cause of God's Love, but as the Effect of it. This deserves to be taken notice of because there who take but a superficial view of the Calvinists doctrine are ready to think that it gives our Unamiable Ideas of God. As if he were not disposed of himself to do good to mankind. But we ought on the contrary, to consider every thing Christ did for the benefit of the world as means made use of by God for their recovery. And to bring about their happiness. And that God being benevolent contrived all these means as proper to bring about the salvation of mankind And that this is truly the Calvinists doctrine is plain from their best writers And our ordinary Catechisms.

So that the meaning of this doctrine when we consider it as provided to have an influence on our Sentiments And Conduct, we should consider it as an agreeable means chosen by God And as the most proper method for bringing about mens happiness. And in this view it is a perpetually red lasting ground of humility that mankind were in such a State. That such a method was necessary for our recovery. And since this was the method God has appointed for the pardon and salvation of men it ought to excite our Thankfulness hope And Confidence.

Our Author observes here that there is a great difference betwixt the Priest's Benediction mentioned in the old Testament And that of Christ's.

We have the Express Testimonies of Scripture that there is but one mediator or intercessor betwixt God and man. For Christ is the only person spoke of as one who advocates And no doubt the supposing that there are other Advocates derogates from the worth of Christ's intercession And this is the usual practice of the Roman Catholics, who ask is there any thing absurd or contrary to scripture in praying to saints to Pray for us to God.

To which it may be Answered 1st That this is a representation of the doctrine they have given only since the reformation. But it does not appear to be the account we have in their most approved Books, Catechisms and Catechisms. For there they say Expressly that the saints are to be invoked. 2^d This doctrine is joined with another doctrine of supererogation which supposes that there is a fund of merit in the saints, now these two joined make it quite a different thing from what they would represent it by their supposing that the saints can merit more than their own happiness. And that the surplus can be converted to others.

And 3th We have no Authority from Scriptures for our praying to all saints
or that the saints hear our prayers better when put up, before their relics,
or indeed that they hear them at all. And there is no reason to believe that
the saints have any Authority over us or power to keep us, (we know well
of the possible world that we know not if they have any power to do us good
And consequently, granting saints or Angels is giving them an honour
to which they are nowise entitled And of which we have not so much as
one instance in scripture, that even the lowest adoration, should be given
them. We are always however to make a distinction betwixt what the
Roman Catholics say now in their Controversial writings with us And
what was their received doctrine before the Reformation. or even what is
still commonly believed and practised among them. Thus with respect to
Indulgences there which nothing appears more absurd The Roman Ca-
tholics only acknowledge that the Church has always been in use to
prescribe certain penances according to the nature of the crime committed
and violence of their repentance, so that giving them an Indulgence is
no more than when at any time they discover that the defect or repen-
tance is already produced. They dispense with the Penance prescribed
by the Canon of the Church, and say that certainly the Church may
very reasonably be allowed this power.

Chap: 23^d Of Christ's Kingly Office.

This doctrine of Christ's being a King is taught in many passages of the new Testament. As where it is said That all Power And Authority is given to him That He is appointed Judge. And this is called his mediatorial Kingdom being a certain power And Authority, committed into his hands, for a certain purpose viz: To gather in Gods elect.

If Christ is really the King of his Church these Consequences seem naturally to follow which are very important. - He must be the only Saviour to all his Subjects the sole Judge of their behaviour. And as he has an invisible Kingdom he has not left behind him any Vicar general or interpreter of his Laws to whom his Subjects are obliged to submit. So that none can make Laws that can bind the Consciences of men or interpret them so as to be binding, or pretend to Judge the subjects off.

Christ in religious matters. And indeed if there were any such Authority enacting or interpreting or adding new Laws equally obligatory either in any person, he would in fact be the King of the Church.

For Civil Societies indeed The interpretation of Laws must be lodged in the hands of those that are not Legislators, but then it is not an Absolute power nor can it have bad Consequences. Since the Legislators can resume the interpretation And alter them if they are wrong but it is quite otherwise in the Kingdom of Jesus As he never interposes in a visible manner either by appointing an infallible Judge, or appearing himself to decide the Controversies of men about his Laws.

Hence too we may see That none have a power to add new sanctions or alter the old ones without taking on them to be King in the Church. As men plainly do when they erect Tribunals over the Consciences of others. And as unto the decision of such points as concern the State of mens hearts and such points as affect their State with respect to God. This however is not to be understood, but that a Society of Christians must have a power about such different matters so as to preserve decency and order, but not howsoever to enforce their decisions so as to make men obnoxious to the Divine displeasure, merely for disobeying them. No doubt if persons have submitted to any Ordinances and Laws And afterwards neglect them they are unworthy, And must be accountable to God for it And when the Society gives a true interpretation of the Laws, when none differ from the opinion of the Society when it is agreeable to Truth and the Laws of Christ, then must they submit to the judgement of God for their wrong opinion or belief, who will surely make all reasonable allowances for their ignorance so that when Christ is said to be the sole King of the Church, no more is meant than that none can enact new Laws alter the old ones in any just and proper And submit them for the genuine Laws of Christ or render them as binding on the Consciences of men without taking on them that Character And office which is due to Christ alone.

Chap: 2nd Of the Covenant of Grace.

But the Covenant of Grace is understood no more than a gracious proclamation of the remission of sins in the Gospel on mens repentance and obedience to the whole Law of God. But it fasts only on Usine and not a perfect obedience since men are incapable of this. And tho they could obey it perfectly for the time to come yet this would not atone for their past sins.

Chap: 2nd This Covenant Obtained under the Old Testament.

It seems very plain in one sense that the Covenant of Grace did obtain then. And that mens sins were pardoned on faith repentance and obedience. Some passages plainly show that men expected pardon on their repentance under the Old Testament. As to the degree of cleare view they had concerning this And concerning the mercies we can see our Bible it is very probable that their view of the method in which their pardon was to be brought about was extremely dark and imperfect, tho probably they expected in general a great deliverance by an illustrious person that was to come.

Chap: 26. Of the Morall Ceremoniall and Judiciall Lawes are now abrogated.

The morall Law is so far from being abolished that it is reestablished and
in some sense extended by Christ himself, but it is plain both from scripture
and the nature of the thing, that the Ceremoniall Law was abrogated
when Christianity appeared.

As to the ^{Ceremoniall} ~~Politicall~~ Law it may be observed, That by the Law of the Jews
The Jews were obliged to observe Circumcision as the very condition on which
they had their Land. And if they neglected that and other the Ceremoniall
offerings and sacrifices they were liable to great penalties as death &c.
So that as to the Jews who continued to obey the Law, it seems to have
been necessary that they should continue to observe the ^{Ceremoniall} ~~Politicall~~ Law till
Jerusalem was destroyed, but there was no such obligation on the Jews
living out of Palestine.

And as to the Politicall Law of Moses it may be observed in general
That many Lawes might have a Connection with the temporary Institution
of religious worship or the form of the Civil Government among the Jews, which
Connection we cannot now see or discern. But the general observation is,
That whatever is now connected with either of these two must be looked
on as universally binding, and of continuall obligation. Especially if it appears
that these Lawes were in force in the Patriarchall Age.

IN

THE

(1850)

Book IX

Chap: 1st Of Vocation

For one knows that this doctrine concerning forward falling and grace is the most intricate in all Theology. And what has been long disputed in the Church. Now since the Question concerning the Consistency of grace with the freedom of the will came to be Inquired into it has been heatedly agitated. The Fathers of the three first Centuries dont seem to have entered into these kind of disputes And Philosophicall reasonings or Inquiries. It was not the mode of their Age to form Systems. They seem to have spoken and wrote whatever they thought reasonable on any subject in a loose manner without considering all the consequences it might draw after it or even meaning it was to be considered with a metaphysicall precision.

During the first three Centuries the use of terms of proceeding, cooperating assisting sufficient efficacious predestinate grace were not known. They did not dream of laying down a plan for the doctrine of grace or to Inquire how it was consistent with the freedom of will. And perhaps it would have been to the Honour and Advantage of Christianity, if a great many of these subtle Theologicall questions on this head had never been heard of.

It would be very tedious to Inquire into all that the Ancient Fathers have said on this head before Pelagius times. concerning the corruption of human nature. And the necessity of grace but such as shall Inquire into their writings will find that they speak in so loose a manner that frequently they seem to contradict their opinions at other times strongly to support them. And the same persons speak very differently and seemingly directly Contrary things in different places.

It was in the end of the 4th and beginning of the 5th Century only, that these Questions came to be publicly canvassed and publick detestations given of them by Synods and Councils. There are two persons who gave rise to this viz. Pelagius And Celestius. Commonly said to be from Britain. They first gone to Rome and there spread certain doctrines concerning grace and the freedom of mens will. Rome being taken by the Goths in 410 Pelagius left it And sailed into Africa but soon after sailed from that to the East. But in the mean time his disciples Celestius staid at Carthage and taught his masters principles, which are

1st That Adam was naturally mortall As well as other man.

2^{dly} That his sin hurt only himself And did not extend to his Posterity, And consequently he denies original sin.

3^{dly} Consequently too denied forward grace as necessary to make men good and holy.

And 4^{thly} He was charged with Teaching that men might be without sin if they pleased.

The famous Council of Constantinople in the year 553. set down the
doctrines of Nestorius so between this Question concerning Grace and the
disputes and reasonings about it. And both Nestorius and Pelagius had then
that favoured them among the bishops especially one - - Ist in Italy.
And because they knew that the stories was very favourable to the latter Pe-
lagius they condemned both. Pelagianism and semipelagianism was not
quite distinguished by this condemnation but spread greatly especially in
England and France. And in a Council near a hundred years after at
the year 829 at Orange they were very strongly condemned. And a little after
this at Valence these doctrines were again condemned in the beginning
of the 6th Century. But even after all this there still remained a great
number who favoured the semipelagians. And this dispute was carried
on through all the succeeding Centuries. Especially in the 9th Century,
against one - - who seemed to carry the orthodox notions even higher
than Augustino himself. This dispute was again renewed by Jansenius
Ist of France after the reformation on the principles of Augustino And this
Question has divided the Church of Rome to this very day. It has been
twice disputed too betwixt the different parties among the reformed And
was carried to its greatest height in the Low Countries about the beginning
of the 16th Century, so that it was found necessary to call the Synod of
 Dort where the Pelagian opinions were condemned. And the heads of the
parties had now got different names viz: Calvinists And Arminians.
But the history of this controversy from this time has been already
considered.

It is to be observed on this subject concerning the necessity of Grace
that the Calvinists make a distinction betwixt morall and spirituall
good. And when they say that men are not capable of doing any spiri-
tuall good. They mean an action that it is - in all its circumstances
proceeding from right principles and a good heart. And in every thing acceptable
to God. But by no means do they deny that men can do a morall good.
Action i.e. An action which may be the very same in itself. And con-
sidered abstractedly from the other requisites of a spirituall good action
with the other that is called spirituall good.

The Calvinists too deny that it is in mans power to dispose themselves to
receive Grace (which is the doctrine of the semipelagians). As to this doctrine
the Calvinists urge many Arguments in proof of it particularly from
passages of scripture which report this. The main Question seems to
be about the inward operation of the spirit of God on mens minds.

The Calvinists own that as to the old Testament its not so clearly taught
there nor express promises of this assistance there made but that it is
evident both David and Solomon had the firm expectation of it. And
it is observed that we cannot understand the many expressions about
opening their eyes in any other sense.

They farther observe that the propheticall spirit is the same thing, when
predicting the state of things under the Mesiah then expresseth that
he would give them a new heart.

As to the New Testament they observe that it is more particularly, and
strongly taught there. This our saviour hath us to seek and we shall
find to knock and it shall be opened to us And elsewhere sees the
Father being willing to give good gifts to young children how much more

And thus they endeavour to prove that such Repetitions cannot be understood ^{only} of the extraordinary Effusion of the Holy Ghost on the Apostles, tho' they own that too is the meaning of the spirit when it is spoken of sometimes. And thus they understand Pauls praying that God would strengthen & establish settle & confirm and bulwark in the Christian Churches. Thus Chivins observe that there is an express distinction made betwixt the eternall means of illumination and the present operation of the Holy Ghost. As in that passage where the apostle had mentioned the Faith and knowledge of the Gospel he notwithstanding prays that God might give them the spirit of wisdom & revelation after acknowledging that they had already been acquainted with the Gospel and means of instruction in religion.

Now one knows that the word Grace is taken in a great many ^{different} senses in the New Testament. In Genrall it signifies any favour conferred out of mere Love. Sometimes it signifies the eternall dispositions themselves which are wrought by the spirit of God. Thus we are commanded to grow in Grace. Sometimes it signifies the assistance which the spirit of God gives good men. As where it is said that his Grace is sufficient for us. We come now more particularly to consider the Disputes on this doctrine. Now one knows that of the 40 Articles of the Synod of Dort there are only three relating to this subject.

The 1st of these is about Free-will whether men can convert themselves. The 2^d is concerning the Efficacy of Grace, whether it be irresistible or not. And the 3^d is about Perseverance.

The Arguments from Scripture for the first of these have been already considered. Thus who insist for the reality of an extraordinary Influence on the minds of men argue first from Reason and Philosophy.

Thus say that As God is Intimately present with all his works, he must certainly be able to make what Impressions on the minds of men he pleases, since we see that men have an Influence on the minds of their friends by conversation. none therefore can deny that God can do this.

But it is probable as well as possible that Deity Acts in this manner. Since He Acts continually on the material world in an immediate manner. For after all the Inquiries of Philosophers they are unable to Account for any motion without supposing God to be the first spring of it. And it is argued, why may not God do the same in the moral and spirituall world. Further there is no Argument Against this either from Reason, Analogy, Experience, or Observation.

1st Not from Reason. For it is neither probable that God the Father of mankind should make Impressions on his Creatures for their good.

2^d Not from Analogy, either in the material or Animal world, since it was shown he Acts on the material world. And the instincts with which Animals are endued, seem to be nothing else but the continued determination of God in his procedure. And a strong proof of his immediate Agency.

3^d Not from Experience. For the few perhaps can ~~there~~ say that they have felt a sensible foreign Influence on their minds which they could easily distinguish from the workings of their own minds. Yet many can

say from experience that they have felt many sudden thoughts and great
excitations which no course of thinking or reading they were engaged in led
them to And for which they could not account. Besides as none can say that
he has such power over his understanding and heart that he can enlarge
his views as much as he pleases, or by any effort of his own can alter
his dispositions and make them what he would have them, so many have
been sensible of such forward forcible conviction And such clear views of
things, presented to their mind, or of such changes wrought in their temper
as they could not account for, and were not able to effect.

Nor is there any presumption Against this doctrine from observation. For we
see such remarkable differences among men as to the extent of the forward power
both of the understanding and heart as seems rather to confirm such a super-
lucation of a divine affluence. And history assures us that some have actually
been inspired with the gift of Prophecy. And if there extraordinary influences
take place in uncommon degrees, what should hinder their taking place in a
lower degree with respect to all that are truly good. And Farther it has
been generally believed by Historians Philosophers and Poets, that Divine
Communicated knowledge and virtue to the minds of men.

But it is objected Against all this by the Arminians, That great mo-
tives And views of things being laid before the mind by reading, conversation
meditation Occurrences in providence, are sufficient to account for all the
changes wrought in the mind of man. - To which it may be Answered

1st That these things will not account for the gift of Prophecy, or
for those instances of extraordinary illumination which all Christians be-
lieve obtained in the first Ages of Christianity.

And 2^d Why may not God send the Comforter or his ministers to enlighten
our striking views of things before the mind and thus determine men to a par-
ticular virtuous conduct. As well as one man can do to another. The question
then is who is it that lays these before the mind, or supposing these views once
introduced into the mind, may then not say they be a secret influence on
the mind determining it And removing all obstacles. And that this really is
the case that it is owing to some secret influence on the mind that determines
men to good or evil. This think is probable from this consideration. That it
must be allowed as a certain fact that the same ideas and views of
things, when laid before different persons do not produce the same effects, or all
even when they seem all equally capable of discerning the truth, have much
the same dispositions and nearly equal degrees of virtue and knowledge.

'Tis a Confirmation of this too. That the effect of knowledge And truths laid before
the mind must be owing to something else than the workings of our own minds, and
must be ascribed to some powerful divine influence.

It is further observed that the truest and purest Ideas of divine things And the
finest speculations are far from being inseparably connected with virtuous
feelings. Thus it may be observed that the truest and noblest theories of
the divine nature And Government are not found to produce devotion in all that
have these views. or the clearest and most refined views of Humility, Tempe-
rance Charity, And all the other virtues do not in fact change the heart
And true dispositions. From all which it seems naturally to follow that
something more something different from and superior to the bare force of
motives the arguments seem to be necessary to produce these virtues.

2^d It is objected that if these divine impressions were so common we should be capable of distinguishing betwixt them & the workings of our own mind. But it may be Answered that as they are the effect of motions they cannot be distinguished from the internall operations of our own mind any more than we can what we are determin'd to do on the suggestion of a friend who has given us some more different views or reasonable Councils in any Case. And besides it is a peculiar Excellence of the divine Administration that it is only discernible by its Effects. Thus we now feel the divine power supporting us in Existence tho we are assur'd by the strongest Argument that this is the Case.

And 3^d It is objected ^{that} so far as we are Acquainted with the Universe that deity operates by generall and established Laws. And who should we think that in this manner he departs from his ordinary conduct.

To which it may be Answered that we do not know but that impulses from deity or by means of his ministers may be communicated to men by generall Laws and thus as regular as those which govern the materiall world. All the spirituell world may be governed by one set of generall Laws which take place thro the whole universe as thro by which the materiall world is governed. And that God or superior spirits should operate on mens minds And form the inward dispositions of the heart may be as Aquable to this spiritual Law as it is for one friend to suggest a good advice to another. In like manner it is a generall Law of the materiall world that all bodies tend downwards yet a man has it in his power to hinder this from taking place by turning aside a beam or carrying it up when it is made to fall on his neighbour without departing from the Laws of his nature or Countervailing the generall and established Laws of the universe so that this influence on the minds of men by superior beings does not suppose any violation of the Laws of nature but on the contrary may be fulfilling a part of the design of their being. To all which it may be added that even the more extraordinary interpositions of deity may be the result of these generall Laws as well as the more common transactions of Providence.

As to our being passive in receiving the first impressions of religion it must perhaps be known that according to true Philosophy the mind of man seems to be passive in every thing ^{that} as to its ideas. It is plain they are received from externall objects without our being able to Call them up without an impulse on the senses or to alter the ideas that objects convey to the mind. Thus with regard to our judgement we form it seems to be formed always according to the motions with regard to the impressions we receive from Conversation the Case is the same tho the mind may be active in receiving and Comparing these ideas when first brought in.

If we really feel virtuous impressions on our hearts we are ~~able~~ doubtless oblig'd to Providence if not ~~immediately~~ ^{the means of} at all any, yet in some measure since it directs these ^{the means of} objects which give Occasion to our mind thus to operate And therefore it is safe to allow this first influence the same than admit it if not.

It is asked if this Internall Grace is irresistible to which the Calvinists Answer that it is plain from several places of Scripture that it is irresistible. As that God ~~will~~ ^{will} his Law on our

from experience that they have felt many I do not thought and good resolutions which are formed of thinking or reading they were engaged in led them to And for which they could not account. Besides as none can say that he has such power over his understanding and heart that he can enlarge his views as much as he pleases. or by any effort of his own can alter his dispositions and make them what he would have them, so many have been sensible of such inward forcible conviction And such clear views of things, presented to their mind, or of such changes wrought in their temper as they could not account for, and were not able to effect.

nor is there any presumption against this doctrine from observation. For we see such remarkable differences among men as to the extent of the inward power both of the understanding and heart as seems rather to confirm such a supposition of a divine influence. And history assures us that some have actually been inspired with the gift of Prophecy. And if there extraordinary Influences take place in uncommon degrees, what should hinder their taking place in lower degree with respect to all that are truly good. And farther it has been generally believed by Historians, Philosophers and Poets, that deities had communicated knowledge and virtue to the minds of men.

But it is objected against all this by the Arminians, 1st That just notions And views of things being laid before the mind by reading, Consideration meditation Occurrences in providence, are sufficient to account for all the changes wrought in the mind of man. - To which it may be answered

1st That these things would not account for the gift of Prophecy, or for those instances of extraordinary Illumination which all Christians believe obtained in the first ages of Christianity.

And 2^d Why may not God say the falsest or his mind is the Angel's law striking views of things before the mind and thus determine men to a particular virtuous conduct. As well as one man can do to another. The question then is who is it that lays these before the mind, or supposing these ideas are introduced into the mind, may thus not say they be a secret influence on the mind determining it And removing all obstacles. And that this really is the case that it is owing to some secret influence on the mind that determines men to yield to motives. Thus there is probability from this Consideration that it must be allowed as a certain fact that the same ideas motives and views of things, when laid before different persons do not produce the same effects, and even when they seem all equally capable of discerning the truth, have much the same dispositions and nearly equal degrees of virtue and knowledge.

'Tis a Confirmation of this too, That the effect of knowledge and truths laid before the mind must be owing to something else than the workings of our own minds, for must be ascribed to some powerful divine influence.

It is further observed that the furthest and purest ideas of divine things And the finest speculations are far from being inseparably connected with virtuous feelings. Thus it may be observed that the furthest and noblest theories of the divine nature and Government are not found to produce devotion in all that have these views. or the clearest and most refined views of Humility, Temperance Charity, And all the other virtues do not in fact change the heart and inward dispositions. From all which it seems naturally to follow that something more something different from and superior to the bare force of notions and arguments seem to be necessary to produce these virtues.

2nd It is objected that if these divine impressions were so common we should be capable of distinguishing between them & the workings of our own mind. But it may be Answered that as they are the effect of motions they cannot be distinguished from the internall operations of our own mind any more than we can what we are determined to do on the suggestion of a friend who has given us some more different views or reasonable Councils in any case. And besides it is a peculiar Excellence of the divine Administration that it is only discernible by its effects. Thus we now feel the divine power supporting us in existence tho we are assured by the strongest Argument that this is the case.

And 3rd It is objected ^{that} so far as we are acquainted with the Universe tho it operates by general and established Laws. And who should we think that in this Providence he departs from his ordinary conduct.

To which it may be Answered that we do not know, but that impulses from Deity, or by means of his ministers may be communicated to men by general Laws and thus as regular as these which govern the material world. All the spirituell world may be governed by one set of general Laws which take place thro the whole universe as there is, which the material world is governed. And that God or superior spirits should operate on mens minds And form the inward dispositions of the heart, may be as regular to these spirituell Laws as it is for one friend to suggest a good Advice to another. In like manner it is a general Law of the material world that all bodies tend downwards yet a man has it in his power to hinder this from taking place by turning aside a beam, or carrying it up when it is ready to fall on his neighbour, without departing from the Laws of his nature or Countenancing the general and established Laws of the universe. So that this influence on the minds of men by superior beings does not form any violation of the Laws of nature but on the contrary may be fulfilling a part of the design of their being. To all which it may be added that even the more extraordinary interpositions of Deity may be the result of these general Laws as well as the more common transactions of Providence.

As to our being capable of receiving the first impressions of religion it must perhaps be proved that according to true Philosophy the mind of man seems to be passive in every thing ^{tho} as to its ideas. It is plain then received from externall objects without our being able to call them up without an impulse on the senses or to allow the ideas that oblige themselves to the mind. Thus with regard to our judgement we judge it seems to be formed always according to the motions with regard to the impressions we receive from conversation the case is the same tho the mind may be liable in receiving and comparing these ideas when first brought in.

If we really feel virtuous impressions on our hearts we are ~~not~~ doubtless indebted to providence if not immediately yet at least in some measure since it directs these ^{in the way of} events which give occasion to them and this tempers And therefore it is safer to allow this internall Grace the false than deny it if real.

It is asked if this internall Grace is irresistible. To which the Calvinists Answer that it is plain from several places of scripture that it is irresistible. As that God wills his Law on our

heart And makes us both to will and do of his good pleasure. Besides
the Internall brightning of the mind by knowledge that there is an inward
illumination which stamps conviction on the mind of man is plain from
that passage, where it is said that God may give you the spirit of wisdom
8 p. 1. 17. 18. 19 And revelation in the knowledge of him

Now as the Reasonable object is this doctrine repugnant to many persons
since it is only outward force, or such ground impressions as force the mind
without knowledge or approbation or vice or consent, which are inconsistent
with the liberty of the will. But there is nothing contrary to liberty in
the mind having such powerfull motives laid before it as gently but power-
fully and efficaciously constrain it to comply with them. Thus for instance
when the mind assents to truths that are clear to a demonstration it cannot
be said to be deprived of its liberty. Nor can it this be said in like manner
when the mind is led to discern morall truth in a strong and convincing
light as are the most plain and striking truths. Now the Calvinists
further assert that the more strong and forcible the light is that is
thrown in upon the mind the greater is the liberty, the then it is more
effectually determined and cannot resist it.

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Chap. Ith Of Faith.

Our author speaks the necessity of knowledge in order to saving faith against the Church of Rome, which in order to establish an implicit submission to its doctrines, teach men that they ought only to believe what the Church believes without Enquiring what or why they believe so. but this is evidently Contrary to reason and the whole Train of scripture.

It is obvious to observe Concerning the first Act of faith viz: Assent. That we find it frequently spoken of as a thing extremely unusual and of singular Excellence this Jesus says. Woman great is thy faith and teaching I have not found so great faith not in Israel. But it is asked what is the reason for this high Commendation of faith. For first we ask what is the promise we receive of believing that Jesus is the Messiah when there is so great Evidence for it. For in such a strong and glaring proof Assent seems to have been a thing unavoidable, and necessary.

To which it may be Answered that as many even of the greatest Learning did not believe in Jesus tho the Evidence he gave was so full. It showed that those who were his were persons of the greatest Candour probity and Integrity, who examined the Evidence he gave without prejudice and with the greatest Calmness and deliberation since prejudice darkens the mind and leads it to slight the strongest Evidence. But persons who are more honest and less prejudiced may yield to even the showiest of Evidence and what amounts to no more than a moral certainty. Now this disposition is by far the best for where fairness and Candour of mind appear, they must attract the Esteem of all. And therefore the faith of the first Christians is so highly Commended as proceeding from the best and most excellent Causes and including in it Humility, Candour, probity, and Diligence in Enquiring, and likewise as it has a powerful tendency to purify the heart, and presents the most powerful motives to the practice of our duty. Faith as a belief of Jesus divine Instructions is also Commended as it is a method of instruction admirable suited to the Circumstances of mankind. And this Faith must be necessary to make the revelation God has given serve for the purposes for which it was intended. And that men did and still do need a revelation is very plain. For many obtain the saving knowledge of God and this duty by means of revelation who would never be able to make it out for themselves in the way of reason and Philosophy.

The Excellence of the last Act of saving faith commonly called the reflexive lies in this that it is a ground of the greatest Joy and Consolation to the human heart. When a man is able to sagron solid reflection that he has believed and embraced the doctrines of Christianity.

But it may be asked here why could not the deity have made things so plain and given such striking proofs for them that none could have doubted of them. Especially as religious things if they are realities are of such importance to us. And who has he not given such Evidence along with revelation as might remove all ground or possibility of doubt.

To which it may be Answered that perhaps it is impossible to give such Evidence as all would unavoidably acknowledge when we Consider what length scepticism does actually carry some men. we may easily be convinced that it is not to be overcome in some minds by any Evidence whatever.

2^dly men are here in a state of Israel with regard to the Exercise of their understanding as well as their heart. And Temples. And in the same manner as the Common Temptations to vice try the integrity of mens hearts so the degree of Evidence Providence has given is intended to prove the integrity

of our ^{Understandings} ~~Hearts~~. And it was our fit and proper for deity to give such a degree of evidence as is sufficient to satisfy well disposed minds who love the truth. the not to convince all, and thus to try our Temper and Character rather than to give such evidence as would quite force assent and give no scope to the inquiries of our hearts. — —

And 3rd we ought however to observe that no degree of doubtfulness whatever can justify our entire neglect and want of concern for religion so as never to inquire about it. The same thing that the very doubtfulness about any thing justifies our absolute neglect of it. But this is highly unreasonable and what we would not do in the important concerns of this life. As for instance supposing that it were doubtful whether we were under obligations of gratitude to any person. And likewise whether or not our greatest good was concerned in our being grateful, this would never justify our absolute neglect of it. Since there is a possibility that our greatest good may be much concerned in it. For doubtfulness implies that there is some degree of evidence. If there was no evidence at all there could be no doubt or where the evidence is all on one side there can be no ground for doubt. And if a thing may possibly be of importance to us this is sufficient reason for us to inquire into it. It is objected to all this that this difficulty about religion seems to be a ground of just complaint against Providence. As it has now been presented to which it may be answered that this circumstance of the evidence of religion is no greater objection against Providence than the Allurements and Temptations which tend to obstruct us in the pursuit of virtue are. And this it is evident under our present state a more improving state of Society and probation than it would be were it not for these trials. — And perhaps these speculative difficulties in religion may constitute a principal part of the trial of some whose natural Calmness and moderation of passions make them in a great measure free from the other common Temptations to vice. And who in all other respects may be in a situation so favourable to virtue, that this is the greatest difficulty they have to surmount. And almost the only thing which puts their Character and Integrity to any trial. And this may therefore be very necessary to form their mind to a more perfect virtue as they have little other Temptations to combat with. The next opposite to Faith mentioned by our Authors is incredulity. The Cause of which it may be proper to inquire.

1st Then it may proceed from a desire that religion may not be true, or from an apprehension of the consequences which follow on the supposition of its truth. which may make them desire it were false and of course hinder them from inquiring into it. But this perhaps is not the most common Cause of it.

2^d Another and a more common Cause is men's attending most if not only to the Arguments which seem to make for one side and neglecting those for the other side altogether or at least but seldom turning our thoughts to them. This evidently argues great Unfairness of mind. For it's only considering the half of a thing. And thus it may happen tho' there was a hundred Arguments for the truth of a doctrine yet one objection against it may with them combat all these Arguments because the Attention is directed on the objection but never almost turns to the Arguments for it.

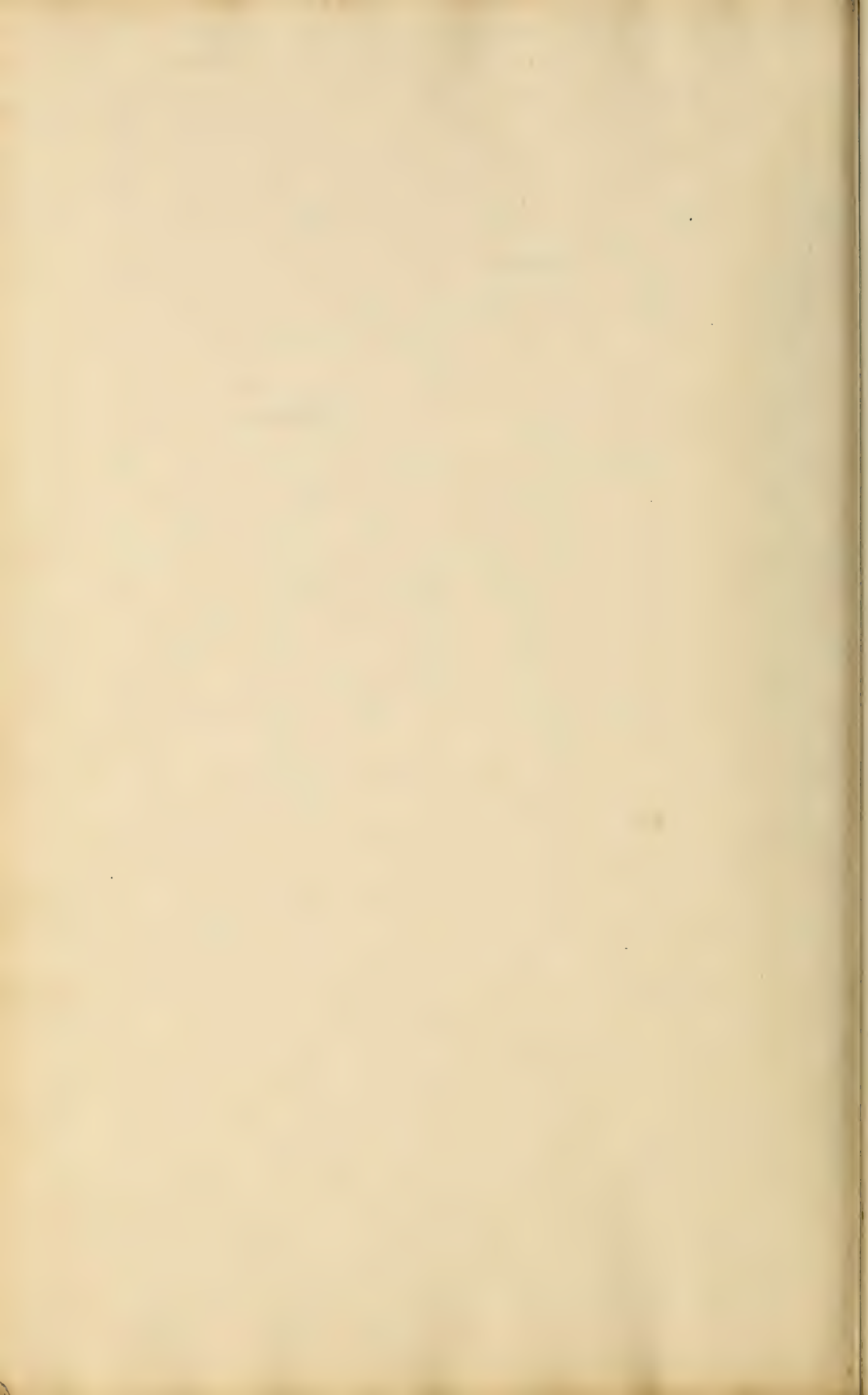
And 3rd. Another very common Cause of Incredulity is mere indulging themselves without bounds in a Jest for ridicule on every Subject. whatever.

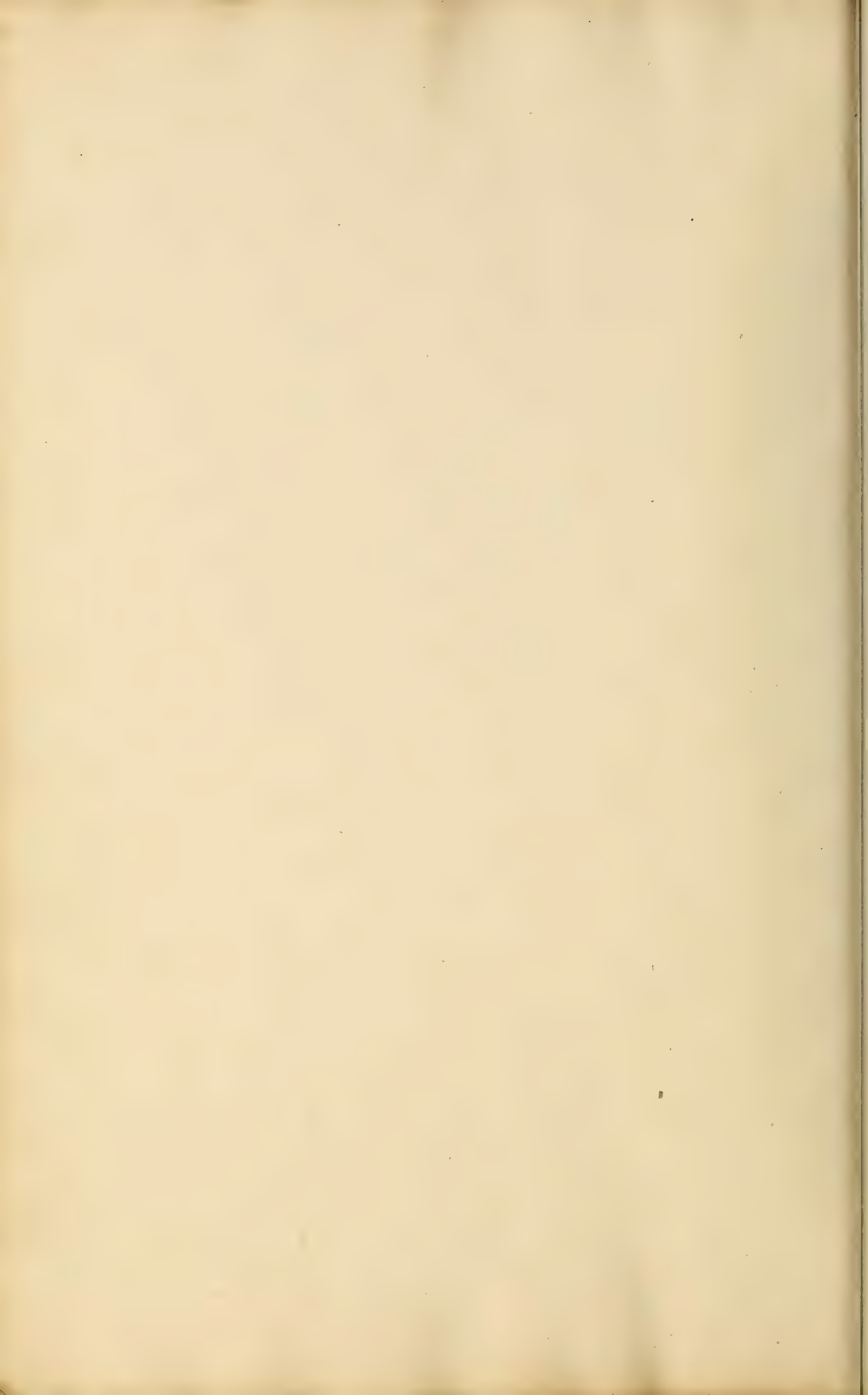
When we consider the nature of ridicule we will find it takes its rise & arises from things being put in a wrong light (And we could often find if we carefully attended. That by placing things in a just light tho they appeared ridiculous before. that they are very far from being so. Now if a person always employs himself in searching for ridiculous things (And what man could afford him laughter and diversion. he may come to lose all sense of right conduct. And acquire prejudice even in the most important affairs of life. And when a man is habituated to see any thing with a design to excite laughter. he will come at last to lose all seriousness. And thus our Capacity of forming a just judgement of things as they really are.

It deserves farther to be observed That it is not even a real objection that will justify our ~~disbelieving~~ ^{disbelieving} doctrines. nay it is not even even an objection that we are not able to give a satisfying answer to which will justify our doing so. For if we would judge fairly we should compare the whole collective evidence on one side (And then consider the most of the objections on the other) For thus may be a great number of very strong Arguments corroborating one another in proof of a Truth. And at the same time very strong objections against it. Now in any important affair of life it would appear to some one but reasonable to balance these. And in such circumstances any person would consider the objections as standing in opposition to the Arguments on the other side And whether the proof for or the objections against any thing are of most weight. And where the greatest evidence seems to lie. to be determined by it. tho we should see it involved in great and real difficulties.

It ought also to be attended to in all our Inquiries about Morals And religious Subjects that there is only a certain degree of Evidence that we are capable of. And to consider what every Subject will admit of. For different Subjects it is evident admit of very different ^{kinds} degrees of Evidence And degrees of Certainty. Tho not attending to this is perhaps the greatest Cause of Infidelity. Mathematicall Evidence is well known to be the very strongest kind of it, many however seem to lay it down as a principle to believe nothing without this kind of Evidence which is highly Absurd. As Absurd as it would be for a person to insist on hearing colours and seeing sounds. For some Subjects are absolutely incapable of Mathematicall Evidence. Thus all things properly provable by Testimony can never admit this kind of Evidence. And yet the Evidence from Testimony may be as satisfying to a man as any proof whatever so as not to leave the smallest room for doubt. Thus too with regard to all future things which are the principall Subjects of religion there are absolutely ~~incapable~~ ^{inapplicable} of Mathematicall demonstration which can only take place in proving the Agreement or disagreement of our own Ideas. whether there should be anything ^{existing} corresponding to these Ideas or not (For they can never prove any such thing but only that supposing such things to exist they must have such and such properties) And indeed never can take place in our reasonings about anything extrinsically to the mind And which has a real existence independent of it. — —







Chap: 5th Of Perseverance.

The doctrine is a consequence of the Calvinists doctrine about Election, And they urge in proof of it, That it seems to be of the nature of Good reformation to Continue in it when once begun. They dont deny, that men may have some feelings of virtue And may discern its Excellency so as to resolve upon it And perhaps make some Attempts in the practice of it And yet fall away from it But this doubt with a person truly regenerated who has once clearly perceived the Excellency of religion And whose heart has been brought under its governing influence. Can ever fall away. There is something in true religion that so commands the heart that they cannot conceive how a man truly religious should fall away. Thus we know how inseparable Cato was in that particular virtue of Love to his Country, so that nothing was able to make him forsake its interests. And the like may be occasionally supposed of the religious man, with regard to all virtues. Besides we can suppose the Understanding has been so fully convinced of any particular truth that it can never be shaken in its belief.

Book Xth

Chap: 1st, Of the Word justification.

This word is always taken in a legal sense in Paul. It is the for being acquitted before a Judge And now signifies Sanctification. which seems to be in opposition to the Roman Catholics who in the Acts of the Council of Trent report that by the infusion of Grace the person becomes really just in the sight of God And must be pronounced just by him.

But To this it may be Answered that even after we are sanctified our sanctification is so imperfect. that God cannot approve of us as completely just. this would be not to Judge of us according to truth. Since we cannot yield a perfect obedience for the time to come.

Two other material Differences betwixt us and the Church of Rome are. 1st that by the use of the sacraments And imperfect Acts of faith and repentance we are made perfect.

But this is plainly very dangerous As it leaves men to lay the stress of their salvation on external Acts of religion. instead of minding purity. And to look on the sacrament as a kind of Charon. which will make up for the want of religion and Goodness. And hence great encouragement is given to sloth and sloppiness.

And 2^d that the inherent holiness of good men is so perfect. that as they say. there is a foreknowledge in them. And that God would be unjust not to pardon, tho' thus our that it is wrought in them by the Holy spirit.

Whence Protestants acknowledge that there is so much imperfection flowing to the best of men that eternal life must be bestowed of Grace. And thus consider two things on this subject the Consideration on Account of which our sins are pardoned. And the Conditions required on our part to get us to it.

Chap: 2^d Of the justification of an innocent Man.

Thus Our Author himself allows is departing from the propriety of speaking. For justification Two things are with good reason distinguished from one another. The Pardoning sin, and the Grant of eternal life. For we can easily conceive a Criminal pardoned and yet not exalted to dignity and honour. And that in a very low state of being and enjoyment. And the Adam had continued innocent. yet his being exalted to eternal life and happiness could not be on Account of his obedient works but by the Gift of God. For its impossible any Creature the yielding a perfect obedience can merit from God since all that he enjoys And the very power And opportunities of doing his duty, belong to God. so that he could by no means have a Claim on God for the continuance of his being for his obedience much less for the bestowing eternal life And therefore God might take away his being and not be called unjust. but surely much less can any imperfect Creature. As we are have any Claim on God?

Chap: 3^d Of the Justification of a Guilty man.

There are two things to be considered on this subject of Justification. The consideration for which it is bestowed and the conditions on which it is offered to us. The Calvinists assert that Christ's death is the consideration, and Holiness the condition required from us.

The 1st Argument our Author uses to show that the foundation of this justification is only that Christ is drawn from the express declarations of Scripture and particularly the Epistles of Paul, where he says a man is justified by Faith without the deeds of the Law. As the great force of this Argument lies in the meaning of these expressions it will be proper to consider the various meanings that have been put upon it.

The Anabaptists understand by the deeds of the Law only of the Ceremonial Law and think all that the Apostle means is that the Ceremonial Law cannot justify, but not that good works will not justify. So that the Question here is whether it is meant of the whole Law or the Ceremonial Law only.

Now that the word Law in this and a great many other passages of this Epistle does not mean the Ceremonial exclusive of the moral Law is plain from that expression of had not sinned but by the Law. Here it is plain that the Apostle means the moral Law for he mentions a transgression of it, and not of the Ceremonial Law. And in the same Chapter he calls the Law Holy and spiritual in opposition to the observance of Ceremonial practices.

If then the works of the Law include observance to the moral Law what is the meaning of justification in the forementioned place. The common meaning of it is declaring a person free of any crime charged on them or treating them as such. The Apostle then it would seem declares that none can be justified or declared and treated as free and righteous by obedience to the moral Law because he could not yield unswerving obedience.

Some Interpreters of Considerable note And Learning assert that this passage is to be understood of the first kind of justification mentioned by the Apostle Paul which is that one man shall be admitted into the Christian Church and have the offer of Pardon on account of his obedience, but that the Apostle here declares Gods willingness to pardon men and Pardon their sins on their embracing the Gospel without any regard to their former character.

But then they say that the second kind of Justification is never offered without religious good works or that the Scripture never declares that a man is justified without them.

We may have observe in General that it is owned by all that the first justification as they call it is a real thing. They acknowledge the fact that the Gentiles were thus invited to believe the Gospel without any reference to their former good works. The only dispute is whether this be all the meaning of the Apostle in the word justified here. And that it is not the true meaning of it seems probable from the following reasons.

1st The Apostle thro the whole first part of this Epistle appears to be reasoning against some false and corrupt principles which some then entertained. And the main principle he seems to combat is that they were justified by the works

of the Law. Now if he had meant no more than that the Gentiles were admitted into the Christian Church without any regard to their former character. he is arguing against nobody for some ever maintained that the Gentiles were called to the Gospel on account of their former good works.

Perhaps it will be objected on some that the the Apostle is not opposing a false principle among the Gentiles. yet he might be opposing a false notion among the Jews.

To which it may be Answered that the Jews indeed valued themselves as being the peculiar people of God already but they thought they had no occasion to be called into any other state.

Let us then Inquire into the Apostles meaning here (and whom he reasons against) now it would appear from the whole strain of this Chapter that he is reasoning against the Jews. And when we Inquire into their prevailing principles we find that some of them needed such a Confutation as this And therefore we may presume its directly levelled against them. For the Jews believed.

1st That the body of Laws delivered at mount Sinai was set before them as a volume of ordinances that they might purchase Eternal life by an exact & continual obedience to them.

2^d That God suspended their right to Eternal life on the condition of their passing that obedience.

And 3^d That men have a perfect free will quite sufficient to direct and determine their own conduct. And needed nothing more than some external object to work on. And that the Law was given them to afford them an opportunity of meriting Eternal life at the hand of God.

These opinions were maintained by the Antient Jews and particularly the Pharisees. And they were not merely speculative notions but ^{practical} ~~consequences~~ And produced the worst effects both on their Tempers and lives. And therefore deserved to be opposed And fully Confuted by the Apostle in this part of this Epistle. . . The consequences of these opinions were. 1st An overbearing conceit of themselves And an insufferable pride. The Jewish Doctors distinguished men into three classes the perfectly righteous, the perfectly wicked. And those who yielded a partial obedience but were partly wicked.

They imagined they had a great many of the first class among them. It was the Pharisees having this notion of themselves in our Saviours time that was the reason of his so often censuring them ^{for} pride.

And 2^d It led them to place the whole of religion in their External obedience to the Law: by which is meant not only a strict observance of the Ceremonial Law but likewise paying an exact regard to the moral Law And avoiding all gross violations of it. But they do not seem to have had any notion of the importance And necessity of inward purity and godliness of heart. Such was thus ever And such their character. Accordingly so that the Apostles Law was to oppose these maxims And we are to consider him as arguing not in an abstract manner or handling an abstract point in Theology. but as opposing a particular error which had the worst effects on their behaviour. The Apostle therefore indirect opposition to the Pharisees had reasons to prove that by obedience to the works of the Law no man can be justified in the sight of God And indeed it seems self evident that no man can have any claim on God for Eternal life And happiness which however the Pharisees seem to have maintained.

The great dispute betwixt the Calvinists And Arminians about the Imputation of Christ's righteousness lies perhaps rather in words than in any real difference. Some conceive that the Calvinists assert that the personall righteousness of Christ becomes the personall righteousness of those that believe in him And are united to him by Faith. Or that the virtues that were in the Character of Christ become their personall virtues. Now this they say is ^{absolutely} impossible As for instance That the Decency of And decency of John should become the personall (virtues of James, & so in manner thus think it impossible that the righteousness of one person should become the personall righteousness of another.

But the Calvinists never assert this. For no doubt Imputation As they represent it is possible And God who sees thence only, according to truth can never see the perfect righteousness of Christ in us. All that the Calvinists say then is that God in consideration of the perfect righteousness of Christ forgives our sins and admits us to eternall life. so that the meaning of Imputation is only that God is pleased to treat sinners with favour and kindness so as to pardon and save them on account of the perfect ^{worthy} righteousness of Another. Nor is there any thing unreasonable or unworthy of God in this doctrine.

But to prevent mistakes it may be observed that this doctrine be God in Christ is not so to be understood As to depreciate the worth or lessen the measure of our futurall holiness. It is by no means the doctrine of the Calvinists that holiness is a thing of no value or importance. They still meant it As an undoubted truth that good worth is of great value in the sight of God. And that it is of so much value in his sight that the reason why we cannot be justified on account of our holiness is not because it is not of great value in the sight of God. And what would justify us with him if we were capable to continue steadfast And be perfect in it but because we cannot have it in perfection. But could we give a simple obedience to him That surely would procure us the favour of God. For this is the very thing which renders Christ's mediation so powerfull. And which makes his Intercession so effectual with God. The Calvinists in like manner insist on the necessity of holiness As a condition of our happiness. And As a necessary qualification for it without which we could not be happy. We should therefore beware of disputing to the defenders of an opinion A consequence which tho' they think we see follows from it yet they deny they see the consequence. It would no doubt be imputable to us if we maintained that opinion And saw the consequence. But cannot be so to them when they do not see it.

It is observable how that there has been a difference even among the Calvinists themselves on this subject about the manner in which Christ's righteousness is imputed to us. Or rather what it is That is imputed to us. Christ's obedience And righteousness has been commonly divided into Active and passive This has given occasion to a question by which of these or if it is by both joined together being imputed to us that we are justified. Some assert that it is by the passive obedience alone And the reasoning

And 1st because our justification is Attributed to Christ's sufferings alone in the new Testament.

2^{ly} because Christ's sufferings are of sufficient value not only to procure pardon of sin but likewise eternal life.

3^{ly} Jesus Christ when considered as a man was no more than a creature and therefore obliged to perform the whole law on his own account. And therefore his active obedience being what he was obliged to do on his own account could not be imputed to us.

And 4^{thly} if we are justified by his active obedience being imputed then Christ that then we should be freed from the obligation to obey the moral Law as well as from the punishment of sin. Since perfect obedience is paid by him to the whole Law.

Others have made the greatest part of Calocasis Report that the justification of sinners man is by both being imputed, and observe in proof of this.

1st for answer to the first Argument of the other side that when the justification of Christians is Ascribed to Christ's death alone the reason is not because it is the last and concluding part of his humiliations obedience and what compleats it, but is intended to represent the whole of his obedience in both parts.

2^{ly} when we consider the Law of God it is evident that it required that the sinner should not only suffer the Penalty of it, but likewise yield obedience to the whole Law. And therefore Christ's perfect obedience does not destroy the necessity of ours.

3^{ly} As Christ took on him our nature all his obedience as well as his sufferings may and are to be considered as done for the benefit of mankind. And 4^{thly} it does not follow from Christ's having obeyed the whole Law that we are freed from such obedience, because when we are called to obedience it is not to purchase felicity but as a necessary qualification for it.

We have endeavour'd to show that the Apostles to the Romans had in his eye some notions of these times which he sets himself to correct. We observed that the Pharisees had very high notions of their ability to perform the whole Law and that they could merit at the hand of God, and that in opposition to them the Apostles that by the works of the Law no man can be justified. And in general we may observe that the Apostles seem always to have aimed at practical errors and not at such as were merely speculation but such only as tend to corrupt the heart and lead to bad passions and practices.

We observed too that some of considerable note and learning explained these passages as signifying nothing more than that the heathen world were called into the Gospel Church. And that he ~~there~~ only says that this favour is done them without any regard to their good works. But that this cannot be ~~the~~ his meaning is plain from a great many passages, and particularly from this circumstance that the men the Apostle was combating were such as he said seek the praise which is of men which is the very character our Saviour gives of the Pharisees, that they sought praise one of another.

It may be proper before leaving this subject to consider that seeming
opposition betwixt Paul and James. And the easiest way to be satisfied in
this is by attending to the two different sets and characters of men the apostles
were speaking against. The apostle Paul writes against those who imagine
they could merit eternal life by their good works. As well as pay a perfect un-
sinning obedience to the laws of God. The Pharisees whom we should. Paul
had in his view had arrived at the highest pitch of vanity, imagining
the writers of the Jewish Antiquities observe that they not only maintained
the possibility of their paying an unsinning obedience, but that there was a
set among them who even assumed the name of *debiti solutores* i.e. who did
all that was their duty, and were quite innocent & righteous. They used to say
show me wherein I have failed in any instance. — Now the apostle
Paul intended to show that no man can pretend to an entire purity
or an unsinning obedience. And that even tho a man could enter on such
a course of life yet his unsinning obedience for the time to come could
never atone for his past misconduct.

The apostle James is speaking against those who believe that faith could save
them without good works. And even tho this continued in wicked courses and he
therefore speaks that where faith did not bring forth the fruits of a good life
it is dead and could not be genuine or of any avail.

This seems to be a very plain and obvious solution tho the religious theorists
by subtle difficulties would make it different. Nay some have gone so far as
to represent one of the apostles as less evangelical than the other because insist-
ing less than the other on their favourite topics.

There would indeed have been some appearance of contradiction if Paul had
asserted that faith without works would save a man. But on the contrary
he has expressly declared that without holiness no man can see the Lord.

Faith is the instrument of justification on the manner in which we come
to be entitled to eternal life. The Socinians which deny Christ's satisfaction
and therefore that we are not justified by the death of Christ teach that faith
is accepted of itself by God, on our sincere tho imperfect obedience. And that
therefore our faith with our obedience justifies us. This they call ^{Acceptance} *Gratia*,
by which God departs from the rigours of the Law & sets at its severity, and
accepts of this instead of perfect obedience.

The apostle Paul speaks of our justification in the sight
of God, and the apostle James of our justification before men.
For by a sincere faith we are justified before God. And by good
works & the effects of that faith we are justified in the
sight of men. And thus the doctrine of the two apostles tho seem-
ly opposite may be easily reconciled. Saint Paul speaks

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concerning the justification of our persons, & James con-
cerning the justification of our faith. St. Paul describes
the manner of being justified before the almighty God, & he
points out the proof of a *veritable* justified state as it is
visible to men. The former proceeds from the immaculate
righteousness of Christ placed to our account & the latter
consists in the fruits of righteousness adorning our life.

Chap 5th Of Adoption

Adoption is sometimes taken for an eternall assumption into the Covenant. Thus the whole Chedren of Israel in opposition to the Gentile world (who had not the knowledge or worship of the True God And had not subjected themselves to it) are said to be Adopted. And so those who were admitted into the Christian Church in opposition to those who rejected it did not submit to it or receive the signs of it were adopted. But no doubt particular persons are said to be adopted in a different sense. And it may sometimes signify their being admitted to the blessings of the new Covenant And eternall life. The Sense of the word adoption is very plain. And to apply it to the Good, we may consider the whole Christian Kingdom of God as divided into two parties, on one side God and Good men, and on the other bad spirits And wicked men. So that when a person leaves the side where Ignorance Error And vice are he may be said to be admitted into the other Family of knowledge purity, And righteousness. of which God is the head. because he bears his Image obeys his Law And is entitled to eternall life.

Book XI

Chap: 1st Of Sanctification.

Sanctification is either External or Internal. External Sanctification is a thing being Consecrated from a Common to a Sacred use. And Internal Sanctification Consists in Three things—1st Certain degree of light in the understanding of the understanding. Purity of heart — And sobriety of life springing from the two former.

In Sanctification the former faculties are not taken away, And new ones put in their place, as the Jews fancied that persons at their Conversion got new flesh and blood like Naaman the Syrian. And some in Modern Times use such phrases to describe Sanctification as would imply that mans nature is wholly changed but this is too absurd to need any Confutation. All the thing materially required in Sanctification is the different turn of the same faculties from what they had before.

It is asked here whether the Purity of heart or Enlightning the Understanding are first in order in Sanctification. And if the first of these is a consequence of the last.

To which it may be Answered; That it is generally given as a first rule that the Understanding must first be Enlightned before we can move the heart. And the Understanding must always be directed by reason to her own proper object. But before we can have the fullest and clearest view of spiritual and divine things not only the understanding must be Enlightned, but the heart purified. For wicked dispositions darken the mind. But sincerity of heart purges and overthrows dispositions that darken on the understanding. For the mind must bear a love to goodness before we can perceive the divine goodness. And as our saviour hath told us. So that both the will of God shall know the doctrine without it be offered which sentiment is repeated to us in other places of scripture.

But this is evident from reason as well as scripture for it is certain that we cannot have an idea of our affections till we have felt them. As for instance of Envy, Love, Esteem and Friendship, and other affections till we have experienced the workings of them in our hearts now can we have any notions of true and sublime happiness till we have felt the power and influence of noble objects. And we must have some taste of the highest intellectual and moral pleasures before we can enjoy sublime happiness. Thus purity of heart gives light to the understanding And raises degree of new light to it, excites sincerity and purity of heart.

It is asked here what are the things which the understanding obtains clear views of at Regeneration.

To which it may be Answered That the renewed person obtains 1st Clear views of the divine perfections of which he did not discern the excellencies before. And far less while Unregenerate he did he see

them to be the sure foundation of joy and comfort to the whole rational being
dom of God. But now that he is in the sanctified state to take God out of the
world would ^{in his own} be to spread horror and despair and to destroy the joy and peace
of mankind. He desires the favour and friendship of God as his only security for
his most important interests and therefore he desires always to be in that state
of mind in which he may hope for this to accompany him.

2^{dly} The renewed person has different views of the Law of God formerly, while un-
renewed he reflected on the divine statutes with indifference if not with reluctance
but now he contemplates them with joy and delight. Before he looked on them
as burdens and fetters which restrained him from gratifying his favourite
inclinations. But now he views them as the everlasting statutes of the great
kingdom of Jehovah, and the only means of his happiness. And he considers
conformity to them as the basis and order of the whole rational kingdom of
God.

3^{dly} He has different notions of happiness itself. While unrenewed he had no
notion of spiritual happiness as consisting in the knowledge love and esteem
blame of God trusting in him, ^{and} relying in his favour and friendship. But now
being regenerate he is convinced that there can be no true and lasting happiness
without first affections to God and divine things, and he sees that all other
things are only phantoms and appearances of happiness, and that true happi-
ness consists in the favour and friendship of God and that alone.

4^{thly} He has different views of the great design of Christianity, before and when
unrenewed he considered it only as instituting certain modes of worship and
speculative opinions. But that he is sanctified he sees it to be great and noble
and that its doctrines have a tendency to impart joy and consolation to the
heart of man, to raise the human soul to a resemblance to the deity, and fit
him for immortal happiness. - He considers all the peculiar doctrines of
Christianity in a practical view. And he views them not in a vain and cu-
rious manner but as highly useful and interesting. The unrenewed person
can view the life of Jesus recorded by the evangelists with indifference
but the sanctified person sees it to be a pattern of all perfection and
proposes it as a model for his imitation.

And 5^{thly} The renewed person has different views of himself formerly, when
in an unrenewed state he had great complacency in himself, but now he
sees that he is a weak dependant being insufficient for his own happiness.
And that he stands in constant need of the pardon and mercy of God.
How thankful to God for the method of pardon established in the Gospel.
And accepts with joy the discoveries that are made to him concerning the
interesting scenes of divine providence.

The 2^d part of sanctification relates to purity of heart. And with respect to this it may be observed that there are two different kinds of objects which stand in competition for the heart of man. The 1st Present and sensible objects and the pleasures of life. And 2^d, spiritual and divine objects such as the divine perfection Jesus and the soul of man together with all the virtues which purify and dignify it. And the future state.

The 1st of these which concerns mortals and human things are good when used in moderation and afford ground of gratitude to God. The 2^d kind are further called for mortals and divine goods.

supra
Now it is plain both from reason and scripture that the heart of man cannot move with an equal degree of ardour to two different objects. And thus for the ^{steering} superior pursuit of the mind must be about one of these. And sanctification of the heart is when its affections are set on spiritual and divine things. And this is what makes the great distinction between mankind. The one part having their affections set on spiritual the other on mortal things. The one part siding with God and good Angels and the other with evil spirits and mortal men: In a word all the passions of the heart are differently directed in a sanctified and un sanctified person.

It is questioned here if sanctification is perfect in this life.

This is denied by the Calvinists And is not asserted by many divines but only by some of the Socinians and Anabaptists.

Job 1st
1 John 3, 9
But it is objected that Job is said to have been perfect. And we are exhorted in scripture to be perfect. And the Apostle John declares that he that is born of God cannot sin: -

To which it may be answered ^{1st} That men may by the grace of God attain to sinlessness in religion And to wish to do the whole will of God

2^d Good men may have a perfection of heart. i.e. Having all the graces of the Christian life And the habits of virtue ~~perfectly~~ ^{in a} degree formed in the mind.

And this is what constitutes Evangelicall perfection. But Legal perfection or heart obedience to the divine Law does not belong to men in this present

1 John 1, 8, 10
imperfect state. And therefore the Apostle John speaks that if we say we have no sin we deceive ourselves And the truth is not in us.

But this is plain not only from scripture but likewise from the sense And experience of mankind. For none surely can say that they have yielded an ^{undivided} obedience to the divine Law And never staid from what was true and right in any one instance. And he must have formed a very low standard of perfection who can imagine that he has acted up to it.

Chap: 2. Of good works

To constitute a good action it is not only necessary that there be a good intention, but the matter of the action must likewise be good. For the apostle Paul would not hold a good intention in persecuting the Church of Christ. And yet this will not render this conduct acceptable to God. We can easily suppose that men may calumniate their neighbours and think they are honoring God and doing him good service. Now the masters of inquisitions may have a good intention in their barbarous tortures. And it is certain that in religion we may be sincere in the worst of causes while yet we are going on in a course directly opposite to the will of heaven. So that a good intention does not constitute an action really, fast and right, or make us acceptable to God except the matter of the action be right; or it be what is called materially good.

The Roman Catholics imagine that they not only can procure favours and mercy from God to themselves but even to others by what they call works of supererogation which say, they arise from persons doing what they were not under strict obligations to perform. They found this doctrine on two principles. — That there are in scripture certain counsells of perfection which we are not necessarily obliged to obey in order to free us from punishment, but which will carry us to a higher degree of purity and perfection. — That by obeying men come to merit more than their own salvation.

But that there are no such counsells of perfection is plain. And that even the best of men have such remains of corruption in them that they cannot obey the whole law for less than above it is agreeable to the universal experience of mankind.

Chap. 3. Of the Decalogue

It is obvious that in order to understand the meaning of any kind of Law, the
1st and Design ^{which} of the Lawgiver had in them must be attended to: As the
Heathen Deities were a kind of appeal to the true God the worshipping of them
is false in the first Commandment. The Jews then who worshipped Isaac's
Idol, sinned against this Commandment since they did not perceive that he
was an inferior Deity, only, but worshipped him as God himself.

Rom. 1. 21. As to the 2^d Commandment it may be observed that Idolatry is of two kinds,
either worshipping a false God, or the true God by an Image: At the first the
heathen were guilty, and the last is plainly the Idolatry of the Romish Church.
The Sanction of the 2^d Commandment is probably applicable to both first and
And second the second only to the second. It was in fact fulfilled on the Jews
as a collective body, by the Babylonish Captivity which lasted 70 years.
The 3^d Commandment is by all Jewish and Christian writers explained of false
swearing and perjury, and is derived from this that the word rendered in our
is the same word that which in the 9th Commandment is translated false.

As to the 4th Commandment It is asked what is the meaning of a man
bring the Sabbath day to keep it holy. — Some Commentators explain the
word as meaning no more than that men live and their words, business and
go to their divisions and to spend the day in folly, and thus they con-
clude from the clause added that their Cattle and servants must have
rest. — But it is at least very doubtful, if these words mean no more
than that. They rather seem to imply our dedicating it to some kind of
sacred purposes. we find that on the Sabbath among the Jews there was
to be a holy convocation which seems to be for God's worship, and this
Sabbath, do not always mean no more than a meeting for devotion as is
— 28, 26, 32 plain from their Law, where their business is represented to be quite differ-
ent, viz. offering sacrifices of atonement which implied confession of sin.
And that the Sabbath is intended for other purposes than merely for rest
seems plain from its being said that God sanctifies it for himself.
And that some of the precept is quite contrary to the whole tenor
of scriptures.

It does not appear that the Apostles insisted on the observance of any
other religious day, but the Sabbath. This is no doubt to the Honour of
Christianity, especially as we see in fact that the introduction of it
when first begun has been carried to an extravagant height and
brought in great superstition into the Church. and Abi-
cious were brought in in the 5th century. Purgations and the
birth of John the Baptist in the 6th. The Virgin nativity, &c. &c.
And numberless others were added till the Reformation. The first
of all saints was brought in about the 8th century, but since

the reformation the Church of Rome it self seems more inclined to lessen than increase the number of them. But this is not to be understood as if ^{Societies} ~~Societies~~ had not a power to appoint particular days for religious purposes, or endeavoured to make days themselves for these purposes. But none can be obliged in consequence to keep them appointed by Societies as of divine Authority, or in obedience to God but only as they are the reasonable appointments of a human Lawfull Authority.

Chap 5th Of Repentance.

Our Author here observes the several degrees of punishment or public marks and signs of reprobation inflicted on four different kinds of offenders.

The 1st were those who were idolaters murderers adulterers and fornicators. These persons who were reckoned the highest kind of offenders, who were obliged to stand at the gate of their Church weeping some a week some more And some all their lives without being admitted farther, This degree is called ΠΡΟΟΙΚΑΝΟΥΣΙΟ.

The 2^d Rank of such as has offered sacrifices to heathen gods when compelled to it was allowed to hear the sermon but not the prayers standing in the portico's of the Churches. This is called *αἰρονομία*.

The 3^d Bank who were Admitted to the Area of the Church to hear not only the Sermon but some part of the prayers 'tho not all nor the Eucharist were called **Ruseorio**.

And the 5th rank was only distinguished from the rest by standing
 narrower while the others sat. This is called *us. 2. 3. 4. 5.* but all these different
 degrees of penance were not established till the 4th Century.

Fasting may be considered as a proper concomitant of repentance. It is very plain, that there was at least one fast appointed in the old Testament, viz: The Great Day of Atonement. And there were several other days kept by the Jewish Church which however could not be said to be expressly appointed by the Law of Moses. But there is no express appointment of any fast days in the New Testament. Montanus and his followers about the year 153. began to celebrate a certain Lent. And to ordain certain fasts to be kept every year. But Lent was never known to be kept before. And this is as well as the other numerous fasts of the Church of Rome upon Fridays, &c. are evidently of a very late date. Tertullian acknowledged by them not to be so old as the Apostles days as is testified by, Chrysostom and Augustine. They only can say that they do it in imitation of Christ's fasting forty days in the wilderness. Nor is it mentioned in the three first Gospels. In the beginning of the

fourth century ended at the close of the Council of Nice. It is true that a feast is before Easter, but that is only of a modern kind, and this practice was far from being universal even in the 6th century. And the other weekly feasts were not brought in before the 5th or 6th centuries.

Chap: 6th Of Prayer, And An Oath

The reasons given by the Papists for praying in an unknown tongue are, such as these: 1st. That the Publick prayers should be only in Hebrew, Greek, or Latin, because the inscription on the Cross was so. As if Pilates Practice was a just rule for Christians to imitate. 2^d. That strangers may understand it. But is it not more reasonable that daily prayers should be so than those who come in only at a particular time, 3^d. That the common people do not lose the benefit of the Prayers by it since it is enough if the Priest understand them. And it makes the worship more venerable. And 4th. That it is a sign of the Union and Concord of the Universall Church, these and such like absurd reasons are all that can be alledge in support of this practice.

As to that Question whether it is Lawfull to pray to Saints, The Roman Catholics in defending this practice distinguish betwixt what they call *Latria* which they say is only due to God. And the *Douleia*. But then words in Greek are taken promiscuously for the same thing, And *Douleia* is used in the writings of the Fathers as expressing the highest kind of worship. It is only to such Saints as are canonized that the Papists pray, And then own that the Pope alone has the power of Canonizing them, for doing which they pretend to examine into the life and miracles of him who is to be canonized. An Advocate pleads the Cause before a full Consistory of Cardinals who judge of it, And then the Pope pronounces sentence. That for the Honour of the Holy Trinity, for the exaltation of the Christian Faith. By the Authority of Peter and Paul the Apostles, By the Authority of God the Father Son and Holy Ghost, And by our Authority, we order such a one to be worshipped and master to be said to him on such a day, convenient, after which a Church is dedicated to him And the Bull is published. But there is evidently no foundation for this in Scripture. And it was put in at first and to lead the heathens the more easily to the Christian Faith by consecrating certain days of Joy and feasting in honour of the Saints as they do to their Gods.

BOOK XII

Chap 1st Of the State of the soul after Death

That the soul after death is plunged into a state of insensibility, the resurrection is contrary, to reason and sound Philosophy, and scripture. For it does not appear reasonable that the soul should cease to think, because of its separation from the body, especially, as it has taken in so large a stock of ideas. And it would appear more reasonable to think that it should rather be retarded in its operations by, being united to the body, than that it should think ^{only} while in the body, and cease to think when separated from it. Besides the scripture ascribes the happiness of God soon immediately after death in such high terms as cannot agree with its being in a state of insensibility. As is plain from the Expressions concerning the happiness of good men at their death. from the apostle Pauls desire to depart. And from that state being called abrahams bosom.

Heb: 12. 23.

Rev: 14. 13.

2 Cor 5. 1. 8.

John 16. 22.

- 23. 43.

submitt only

39 Articles.

on the notion of Purgatory which they represent as the most meritorious of Actions and Chast Acceptable in the sight of God, And this makes it a handle for gathering wealth to themselves. The Scripture on the

Rom 8. 1.

— 8. 1.

contrary, ascribes our justification always to the blood & righteousness of Christ. But this doctrine seems evidently to be borrowed from the heathens (And might be more sufferable were it not for the

usurper, make of it to abuse the credulity of the people & receive

wealth to themselves.

One passage alleged by the Papists in proof of this is when

the Apostle Paul speaks of some that should be saved out of the

fire. — But this Argument seems to prove too much viz: That where

ever fire is mentioned it means purgatory which they will not say.

But this Expression may signify the difficulty of their escaping

the destruction of Jerusalem. And it is spoke of Teachers who

ignorantly but with honest intentions added fable and useless

doctrines to the Gospel that they should be saved so as by fire.

This too was a proverbial Expression in common use among

the Jews to denote the difficulty of any thing.

Chap. 2 Of the Resurrection of the Dead.

The doctrine of the Stoics concerning a general revolution when all things would be renewed, then the same persons in the same circumstances ~~would~~ be brought again on the same world is a kind of resurrection. And shows that the Stoicks have some Confused notions of this important Article. Socrates preserves to us the beautiful words of Cræsyphus the Stoic Philosopher where he asserts the same thing. And it is plain that it is the General doctrine of the Stoics that the world after being purified by fire would be renewed and the same transactions again performed in it which revolution they called the great year. As to the Sadducees denying this doctrine this very Circumstance proves that it was commonly believed by other sects among the Jews.

It is further Enquired when the doctrine of the resurrection was introduced among the Jews? — To which it may be answered that perhaps it was known from the beginning even from the days of Abraham. And it would appear that our Saviour in his reasoning with the Sadducees when he quoted the declarations made to Abraham Isaac and Jacob. has reasoned from them that they were understood to imply the truth of this doctrine for they did not deny the Immortality of the soul. But it is plain that it was introduced and was the common doctrine among them before our Saviour. As is plain from several passages in their history.

2 Macab. 7. 9. our time. As is plain from several passages in their history.
 Job: 19th 23. 27. As to that ~~supposition~~ in Job "That in his flesh he should see God" it is very disputable whether it is to be understood of the resurrection or of his restoration to his former state. — And it is perhaps very difficult to establish any thing from the goodness and justice of God for the resurrection of the body, tho' this may be a conclusion for the immortality of the soul.

The only difficulty that occurs on this question is as to its being the same identicall body. But we cannot assert positively how far it is to be the same identicall body, since the Apostle Pauls illustration of this subject does not seem to lead us to that supposition. For it is evident that the grain that rises is not exactly the same with that which was sown but is likewise made up of water and earth in the common way of vegetation. . . . But the possibility of the same bodies rising cannot be denied when we consider the power of God.

This doctrine of the resurrection is admirably suited and adapted to the Capacities of the Generallity of mankind. The bulk of mankind are not capable of conceiving what kind of enjoyment we can have when quite divested of the body. In the present life a great number of our pleasures and most desirable ones are derived from the body. And as we have no ~~representation~~

present. Idea of a thinking being existing from consciousness and re-
flection. on what paper, within or without it, from which we derive
all our ideas. so it is very difficult for us to form any idea of a soul
when quite divested of body. or of the enjoyment it could be capable of.
Now as the Christian religion is intended for all mankind. This represen-
tation of the future happiness as consisting in an Embodied state
is very proper, and suited to strike the generality of mankind. who
could not be moved or much affected with a happiness perfectly spirit-
ual.

Besides As there are various degrees of perfection and gradation observable
in the material world so it appears agreeable enough to reason that such
a creature as man, man, even be in his highest perfection when the soul
is united to the body. So that it is not unreasonable to think that it is as
Law in the moral world that the very highest perfection of such being
as men are should consist in a state of union with a body or material
organs of some kind or other, tho very different from those we have at
present.

There have been several opinions about the persons that are to be raised
and the different times in which they are to be raised. There have
been several millions of different sorts. These of Agyptic kind
who believed or at least are said to have believed that the saints would
be raised by Jesus Christ before the day of judgement to an earthly kingdom
where the spiritual Kingdom would be established and the saints enjoy
all worldly pleasures and prosperity. There are said to have been the senti-
ments of Corinth.

Others of a more refined kind think that there will be a reign of the
saints here on earth for a thousand years before the general resurrec-
tion, but of a spiritual nature, where the Church shall be in a
flourishing and happy state, abounding in the practice of virtue the
graces of the spirit, and that Christ himself shall reign among them
in a visible manner. But there does not seem to be any foundation
in scripture for these opinions at least in such place of it as are plain
and on which we may venture to build doctrines. There is indeed some-
thing which looks like this in the literal sense in the book of the
Rev. 20. 4-6. But this book and especially the last part of it is so
dark and highly propheticall that we cannot pretend to build a
doctrine of this kind upon it. —

Chap. 3. Of the Signs before the End of the World

math 24. - It has been a pretty general opinion that the passage which contains the signs of the destruction of the world is a double prophecy which the Jews made on of Jerusalem And of the whole world are blended together And according to this look on the signs then mentioned as forerunners of the first event as applicable to both. But now the best Commentators think that this is a prophecy of the destruction of Jerusalem only and not of the whole world. And that therefore the signs are only of the approach of that event.

Some Philosophers held that this world when worn out would be again renewed. And that it daily approaches to its dissolution carrying the principles of it in itself. But that opinion that it shall be destroyed by the approach of a Comet is embraced by very many Philosophers.

It is asked whether the world is to be annihilated or restored? But it is quite out of the ordinary course of providence that any particle of matter should be lost or annihilated, every thing being preserved as far as we can judge. But only the same materials changed into different forms. And in Scripture we are not taught what is to be the effect of the conflagration or what is to follow on it. Except we understand these places where the new Heavens And new Earth are spoke of in a literal sense.

As Heaven in Scripture sometimes signifies only the Atmosphere. Sometimes it seems to extend to the Solar System. And sometimes the place of the blessed in another world. we cannot determine without the declaration

2 Pet: 3. 10. of the apostle Peter which is only to the death of our or to the whole Solar System and or to the whole material world.

Chap: 1th, Of the Last Judgement

This is that judgement which is to be passed on all mankind in a body, which is to be made after the resurrection besides the particular one at every mans death when his fate is unalterably fixed.

The Argument for this drawn from the Character of God, seems to have some difficulty in it. For a man that argues that there will be a day of judgement and finall retribution from the discord that appears in the present Administration of things rests the force of his Argument on this fact that we see there are inequalities in the course of Providence. And that therefore there will be a more equal distribution of things in a future period under the same Government & supreme rule, now when an Argument rests on such a fact, as this then it will follow that the greater the discord is at present the stronger the Argument is that there will be order hereafter so that if there were a Totall discord and inequality in the present Administration of the world this Argument would be in its greatest strength And be most of all Conclusive. But it is evident that such a fact could it be proven would destroy the strongest proof we have of Gods morall Character and love to righteousness. If this were constantly and uniformly the case that the righteous were more miserable than the wicked. And therefore the Step of the Argument ought not to be laid on the present discord and inequalities considered in themselves. As is plain from this familiar Instance. - Let us suppose that a Traveller went into a foreign Country where every thing in the Government is in discord, no regard paid to Truth or Justice and the worst men universally protected and favoured, would he conclude from this that under the same Government And prince things would be different in some future period from what they are at present, so that the Step of the Argument must be laid on the present order that is observable, and the generall tendency of things to make righteous men happier And that from the prevailing order it is probable that there will be a rectification of things seeming discord which we observe. If we could indeed prove indisputably the morall Character of God a Priore we might conclude from the present discord that this would be rectified afterwards, but then this is arguing from a quite different principle. For when we lay the Step of the Argument on the present disorders and inequalities it is a quite different thing.

It is asked how what is the use of this Generall judgement since the New Testament declares that there is a judgement passed on all men at their death. - To which it may be answered that the use should not be able to discern the reasons of the divine Conduct.

This is no sufficient reason for our rejecting what is so expressly taught in scripture.

And 2^dly. must assign their Characters to one another, in this life, but then their whole Character and behaviour the internal Dispositions of their minds, be laid open to the eye of all. And this will, save as a general indication of the Conduct of Providence to the whole rational world who shall be spectators of that grand scene.

For 6, 2. 3. There is a passage in the New Testament where the saints are represented as appearing with Jesus Christ at the general judgement. — Some imagine that it means no more than the Christians should become magistrates over the rest of the world And that by judging Angels is meant their exercising a power over evil spirits. And therefore they make the Argument here to be that if the Saints can be appearing with Jesus Christ and have power over evil spirits as they had in the first Ages, They must certainly be proper to be judges of the trifling affairs of this present life.

Chap: 5th Of Hell.

Now one knows that it has been objected that there can be no proportion betwixt a temporary crime and an Eternal punishment And therefore many have denied the Attendants of Hell punishments And Argue in support of this opinion that the Hebrew word of which our word seems to be a Translation is only often applied to things that are not to be Eternal Such as the Levitical service &c.

And 2^dly. There is this difference betwixt Threatnings and promises that when a promise is made he to whom it is made has a claim of right and Justice for the performance of it. but a Threatning is not considered to confer any right on the person against whom it is denounced to claim the performance of it. And indeed he never will complain of its not being put in execution.

To these objections it is Answered 1st. That when we consider how bound up the Government of God is we do not know but that such punishments may be absolutely necessary to preserve his creatures in their obedience...

2^dly. when we consider the fact at present we cannot think that any thing less would be sufficient to deter men from sin since even this threatening we see is not sufficient to deter all from it. And therefore if the threatening was any thing less there would be much fewer

virtues, we also prove detriments from vicious courses.

3th For any thing we know the habits of sin may be so fixed and rooted in the soul, that the sinner becomes at last incurable by any kind of punishment, and will always continue wicked, and therefore deserves to be punished for ever as he is always sinning.

And 4th If the human soul is naturally immortal and the natural consequences of virtue and bad consequences of vice are eternal. Then the natural miserable consequences of vice must be suffered, for ever, now that the consequences of virtue and vice are natural and eternal is a doctrine of natural religion, and if this is the case how far it be thought unjust in God to allow these natural bad consequences to take place, or who should be broken in on these established laws of the moral world for the sake of the undaunting, and therefore it seems most reasonable that the wicked should be thus left to the miserable consequences of sin and excluded from the happiness of heaven, because this is necessary to confirm the good and all the spectators of that punishment thro the rational world, and fill them with a horror at sin when they see the natural and unavoidable consequences of it.

Some have again make a distinction betwixt the positive punishments inflicted on the body, by hell fire or any other thing and the natural hell effects of sin on the soul of man. now some divines allow that the first of these shall have an end, and are not strictly eternal, but that the other are and must be eternal. In support of their opinion they say, that the wicked are never said to be raised up with incorruptible bodies and when the fire is said to be unquenchable it is only meant that it cannot be quenched till the body is entirely consumed. In the same manner as fire falls that Jericho was destroyed Sodom and Gomorrah. eternal which is only that it continued till it totally destroyed them.

To the other objection it is answered that it seems inconsistent with the faithfulness of God, not to execute his threatenings. For as the design of these threatenings is to strike terror into all God's creatures at sin, but if they see that these threatenings were not executed, then they would have no effect at all.

It must be owned indeed that there are perhaps many cases that we cannot attain to such solutions as are perfectly satisfying and comforting to the mind of man or at least not so satisfying as their general appearance, which we have represented that the Government of God is just and right and will be made to appear so at least to the whole rational world.

1178. 11
1178. 11

Book XIII Of the Church.

It is asked here if Catechumens And Excommunicated persons are members of the Church. The Catechumens are those who were not admitted into the Church by Baptism, being according to the custom of the ancient times, kept some time And instructed before they were baptized. As to these it is very plain that if they really believed And were really satisfied in their own minds that we certainly members of Christ's Church tho' they had not baptism As a mark or sign of their being Christians And therefore were not members of the visible Church. As to Excommunicated persons if they are justly thrown out of the Church they continue so much in favour with God as if no such thing had happened. But if indeed they show by their life that they do not sincerely embrace the Gospel And we therefore Excommunicated they cannot be members either of the visible or invisible Church.

At the name of the Church is called Holy because its members ought to be Holy And separated from the rest of the world And apply themselves to the study of its Character Holiness And the Eternal Church is Holy because by entering into it, men enter into a society where they profess to be Holy, are being themselves under obligation to Holiness. Called Catholic because not confined to the Land of Judea As the Law was But is spread over the whole world. Because all are equally admitted Gentiles as well as Jews And because it is to last to the end of the world.

Whether it is infallible. The doctrine of the infallibility of the Church since even in that Church which we think perfect And in which perhaps we can see no error, yet we ought always to allow that more or less they may be mistaken and to assume otherwise is to say upon the matter that we are infallible. *What hath is moderation*

The marks of the Church. The marks given by the Church of Rome of the true Church are evidently no marks at all being applicable to Paganism or they are such as they have no claim to.

Of the Power of the Pope. The only persons who have pretended to be Heads of the Church in opposition to Jesus Christ in such a sense that they pretend to a power of making various ordinances contrary to those of Jesus are the Popes of Rome. Their doctrine consists in two things— Their infallibility, & their doctrine— And an Universal Jurisdiction. The first of these is a doctrine of considerable that the other. And it was never so universally received as pretended. And is a more plausible doctrine than the other which is so palpably absurd that it cannot be believed. But those persons plainly contradicted this doctrine of the Pope's Jurisdiction asserting that all Bishops had an equal Authority over their flocks, that the Bishop of Rome had no superiority over the rest As all the other Churches were at first constituted by the Apostles as well as it, And that this Preeminence was at first introduced by custom and Complaisance And gradually rose up at last to a Claim of Jurisdiction. That there is no foundation for this doctrine in the original disposition of things in the New Testament is very plain from the Acts. For St.

had no superiority but as well as the rest was subject to the whole of the
Church when convened together, and they determined long they were
Common. And it is plain that he was accountable to them. The
Apostles considered themselves as on an equal footing. Paul says
Gal. 2. 7. 8. that any of the other Apostles had any superiority over him
much less Peter alone. It was not only the sense of the primitive
Church but also of the Church afterwards that all Bishops were colleagues
and equal. And Cassian in all his Epistles to the Bishops of Rome declared
and treats them as his equals. And at the Council of Nice the Bishops
all the great Cities were made to be equal. It was decreed that all matters
which should be judged in their own provinces by their own Bishops
without any appeal to the Bishop of Rome. And in the 6th Century when
Maximian the Emperor gave the title of Universal Bishop to the Bishop of
Constantinople, Gregory the then Bishop of Rome, Pelagius, cried out
against it. And said that he who assumed this title behaved impudently
like Lucifer, and was the forerunner of Antichrist. At last after it
was acknowledged that the Bishops of Rome were superior to all
others, they claimed a jurisdiction even over princes, and indeed at first
in spiritual and religious matters, as the doctrine to be taught and
rites and ceremonies to be used. Thus, Pretended then to deposit princes
if they were Heretics or favoured such. And afterwards proceeded to
have a right to dispose of their dominions to others, And Boniface 8th
assumed a dominion over all men whatever in their Temporal as
well as spiritual concerns. And maintained that all were obliged
to hold every thing from him in courtesy, which doctrine they pretend
to build on some passages of scripture. — As to the Expression
math 16. 18. "on this rock will I build my Church, &c." It means only, that Peter him-
self particularly, considered would be a great support to the Christian
faith, And after Christ's death & resurrection would propagate his religion
— 19 — on, And the following words, "thou shalt be the key of the Kingdom of Heaven, &c."
only that degree of knowledge which would enable him to open up
the Counsels of God with regard to man's salvation, & thus give them a
different sense And consider them as well as a great many more
of our Saviour's words as propheticall, And think it only signifies
that Peter was to be the first to open the Kingdom of God to the
Gentiles. As the Apostles for a long time thought not of preaching
the Gospel to the Heathens at all. And Peter was the first who
preached it to the Proselytes of the Gate.

of Antichrist. When the Apostle Paul speaks of him whose coming is after the
2^d Thes. 2. 7. 8. working of Satan, is generally thought to belong to the Pope of Rome.
The word Antichrist indeed may be extended to all who teach a set of
doctrines contrary to those of Jesus. And of all who insist on men's be-
lieving other doctrines than what Jesus has taught, so that perhaps
other sorts of Christians may be called Antichristians (besides the
Popes or Pope of Rome) in some degree. As they may mistake
the doctrines of Jesus And by supposing them mistaken notions
on others become enemies to the Law and Kingdom of Jesus.

of Church power. The 1st Power our author ascribes to the Church is that of making
symbols; but He fully adds they are very far below the Authority of
Scripture And therefore cannot be binding on any. There may be one
great use of them besides what he has mentioned. As they give a true
representation of the doctrine of a Church which in some Circumstan-
ces are greatly misrepresented And therefore it may be of great use to
publish in this way the Confession of their faith to remove any false-
hood that may have been spread against it.

2^d The Power of making Laws with regard to publick Order. But they
cannot be said to be such as are binding on the Conscience of men. Tho
it seems to be absolutely necessary for every Society to have some form
and rules of this sort. For if they meet together at all for religious
worship. There must be some particular days time and place appoin-
ted. And forms to be observed And tho these Laws do not bind the Consci-
ences of men yet if the Society have made just and right Laws And
any person out of mere wantonness disobey them they may be con-
sidered as guilty of a real sin. because they for little or no cause
disturb the publick order and peace of the society. so that when we
say these Laws do not bind the Conscience of men it is not to be un-
derstood as if a person were quite blameless in disobeying these Laws
if they are really right in themselves. The perhaps a better Law might
be thought on.

And 3^d The Power of excommunication, which seems indeed to be a
Power of banishment in all Societies. Thus the Sadducees inflicted a kind
of Temporall excommunication on Cowards who deserted the defence of the
state. And the Romans by their Censors exercised a power much like this.
And indeed all Societies seem to have a right of excluding all who are
unworthy of being members of it. This was done under the old Testament
And probably borrowed from it under the new in the primitive Church.
This power belongs not only to established Churches And when they
have Presbyteries Synods &c. but even to Congregations and independent
societies. For if any person plainly declares that he does not believe the
Christian religion or shows that he will not be governed by the Laws
of the Society they must have a power to exclude him from it.

of Synods And Councils— The right of calling Synods, tho it seems to be surely belongs to the Church
in general. For if Christianity requires that men should assemble together for
worship it may be said to flow from the nature of religion that they should assemble
of naturally follows that they have a right to a society for publick worship
independent of the Civil or magistrates. And if this is true with regard to religion
worship it must be true likewise of all other things necessary for preserving
the Society in its best state. For they must appoint times & places of meeting
the persons who are to preside in the worship. And the times and judgments
behaviours of them who profess to be of that Society. And if any number of
Congregations choose to unite for managing their business in common
they certainly have a natural right to meet together. And it would undoubtedly
be equal oppression And tyranny in the Civil magistrates to hinder them
But when we consider the Church as established then the Civil magistrates cannot
allow them this right since by adopting Christianity. He adopts it as it stands
And to hinder Christians from assembling when they think fit for religious
worship or promoting the practice of that religion in the society is what
the Civil magistrates has no right to do. And indeed He has generally
been sensible of this And when he adopted Christianity has generally
authorised and given his Countenance to their meeting for religion.
And managing the concerns of it.

of the Northern Church. In which is set in an plain Dispute between the Church
of England is with the authority of the Church lodged in the hands of
Presbytery or of Bishops, or if it in the hands of a Bishop or
of a Presbytery, power of Ordination And of ruling the Governing Conference, etc.
Vers. — In the Church there were Presbytery, but they are considered as inferior
Orders to the Bishops, and have only the power of ruling prayers, &c. &c. in
ministering the Sacraments, but no power of governing others, or of governing the
ruling the Church. So that the main point in Debate is whether in the
Testament there is any mention made of an inferior Order, or not, and if so
no other power, but that of Teaching, and a superior Order to hear the only
one of these in every Church, who has the power of Ordination, &c. ruling
the Church. — Those who allege that the Government in the hands of Pres-
bytery, etc. equals without any inferior and distinct Order, say that when the
Testament, Presbytery and Bishops are used promiscuously to denote the same office,
Acts. 20. 17. And when they came to him, he addressed himself to them, under their name of Bishops.
It is observable that the word Hierarchical, which is the same translated of them
that they were some persons who are in every Church called Presbytery, who are
— 28. Called Bishops. And showing the whole office of the true ministry is committed to
these Presbytery, the governing, as well as Teaching the Church, so that in the
Apostolical times there was no distinction of the same persons and offices.
Now will it suffice to say, as those who are for a subordination of ministers do,
that these mentioned in Acts 28 were really Bishops, and that it was only the governing
persons that were called and that the rest were left behind. For there is not
the least hint in Antient History, that there were more than one Bishop in every
Church, and if it be said there was a great many Bishops in Ephesus, but no Presbytery,
this comes to the same thing with a parity of Presbytery.
It is further urged for Presbytery and Bishops being the same, that the Power of Or-
dination, consequently of Government, is properly given to a Body of Presbytery, now
John 1. 4. — it is owned by all Commentators, that the word Presbytery, or Synagogue, or Society
of men, and therefore are a Society of persons who had that power of Ordination.
Bellarmine the great Champion of the Church of Rome says indeed that there
was a Society of Bishops, but then if there were no Presbytery, but all were Bishops
it comes to the same thing.
The same parity, Among the Presbytery is argued from the Church of Jerusalem
which was the first Church. All the Apostles, as is well known resided at
Jerusalem and performed all their offices in Common by Consulting with
one another without the least pretence of superiority over one another.
And even Peter submitted himself to the rest when appointed.
It is here inquired too without serious Commiseration was delivered to Bishops in the
modern sense of the word, or to all Presbytery in General. This is said to be
directly to the Apostles who seem all to be equal, and it is plain that our
Saviour did not establish any difference among them, but rather laid it down as
a maxim that there could be no pretension of preeminence among his
true disciples. (See) and at present in the Church of England this participation
is spread only in the Orders of Bishops, but in the time of Edward the 6th was in
the form for ordaining Priests too, but by the Convocation in 1662 it was taken
out and inserted only in that which concerned the Orders given to Bishops.
It is further urged in proof of this parity, that the form of the Christian Church
seems to have been borrowed from that form of government which obtained in the
Jewish Synagogue, which was of the kind (and not from that of the Temple which
was plainly a Hierarchy.

Besides in the our great Igele the Apostle speaks does not appear to be any
mark of Bishops as an Order distinct from and superior to Presbytery, but were
acknowledged the same both in name and office and Presbytery mentions only two
Bishops and Deacons, as instituted by the Apostles which appears likewise to have
been the opinion of Clement Romanus in his Epistle to the Church of Corinth
for he says before it is very bare that those who have received the Holy Spirit

if (said) that the (said) of (said) should be made rebellious by one or more persons against the Presbyters and Deacons which plainly supposes that they were the governing part of the Church. And if there had been a higher order to them against whom they had rebelled, it would have been more natural to have mentioned them. This is confirmed by what follows a little after. And it is very observable that in this Epistle there is not so much as once mentioned of B^p or superior to B^p which would be very surprising if there had really been any such thing.

Polycarp John's Disciple when writing to the Philippians in the very same manner recommended it to the People to the Presbyters and Deacons, to God and Christ, which plainly shows that there were only two orders. Justin Martyr who lived somewhat after, mentions only the presbyters and Deacons. And Irenaeus describes the Preaching of the Gospel to the succession of Presbyters and Deacons as he had done to them the Galatians.

It might farther be observed that we find it acknowledged by some of the best writers of the Romish Church that in the most Antient Ages of the Church there were only two orders. That in the first primitive Church the B^p and Presbyters were the same, but that in the 2^d primitive Church they were distinguished from one another, and the famous Lombard master of the Sentences says the same.

Phil. 1. 1. The Apostle Paul mentions only two orders, now if there had been a third order of Presbyters distinct from and superior to the Deacons he would not accidentally have omitted it.

It might likewise be shown from Church History that a B^p in the ancient times had only the care of one congregation not consisting of many more than our modern parishes. Clement says that the Apostles ordained the first converts in every City for B^p and Deacons over the rest. I must indeed be acknowledged that very soon after this time three different orders were established, but by degrees for the Presbyters of larger Cities had at first a kind of preeminence given them out of complaisance. And afterwards they became distinct and got a superiority established over the rest, and kept in their own hands the only power of Ordination and ruling the Church. And the we cannot tell precisely when this was introduced yet the first author we find mentioning it is Ignatius B^p of Antioch in his Epistles.

of the civil &c. to that Question of our Authors whether Civil Magistrates are of divine appointment or may be observed in Genes. that whatever is necessary to the And his power place ^{happy} And order of human society must have the divine approbation in Ecclesiastical Affairs. Among other Questions on this subject it is asked whether the Power of Magistrate is confined to Civil matters or extends also to religious things. And we then they ought to interpose in any subject in matters of religion to make any regulations about it, to appoint what doctrines are to be taught, or any times and places of worship to appoint teachers provide for the maintenance &c. Many who are very friendly to Christianity think that it does not belong to the Civil Magistrates at all to take care, or to be about religion but leave it to God, man to make choice of his way, of worship to join with what Society he pleases and pay them other, money to teach them, or if they please to be of no religion at all. And that the only concern of the Civil Magistrate is to secure all his subjects in the peaceful enjoyment of Liberty of Conscience. And the free exercise of their religion whatsoever it is. Because giving encouragement to Publick Teachers of religion is not a particular good, as men to teach it, is laying a temptation upon men to become teachers of that religion who would not have chosen that way of life had it been for the maintenance annexed to it, but so far as any person is conversant with words, runs the danger from the spirit of religion, or rather it is no religion at all.

Our establishments are, still more hurtful, if any exclusive privilege is given to those of the Establishment and Civil discouragements put on others. As it tends to be dishonest. And Adversary to all the good and serious part of the subjects are deprived of all opportunity of service.

their Country in a civil capacity.
And 3^d Some say that And although I do believe before along together in their
to submit to them in a civil capacity. And I believe that the happiness of
another will be to submit to a man his Godly Temperance, & his pi-
ety, him from injuries to obtain a more moderate wordly advantage, and not
spiritual and eternal ones.

As to the 1st of these reasons that Establishments be employed to become teachers
who do not in their hearts approve of religion. This will be true, with regard
to any form of religion that can be proposed. Since in any religion and its
instruments. There may be some found so low that the true opinions and forms be
not agreeable to his sentiments. He will become a teacher among them on account
of the encouragement they give.

The 2^d thing objected may be very bad and wrong, and destructive of the true
interests of society, but that these civil discouragements are by no means ne-
cessary consequences of establishments, for we can easily conceive an establish-
ment without any exclusive privileges in its favour at all or excluding any
person who does not join in it. From civil offices and it may find be
an argument against many civil establishments that are or have been
in the world, but by no means against civil establishments in general.

As to the 3^d Objection that Temporal happiness only is the ultimate end of society.
It may be observed that this no doubt has been the general doctrine of writers
on this subject both Antient and modern. But perhaps this general position
may need to be examined. And we may be allowed to ^{call} this question
to be at least one would think it just to say that it is or ought to be the
ultimate end of society, to render mankind its happy in every respect.

thus can be, if then the knowledge of truth is a means of making men more
happy, better subjects or more useful to one another, then for establish-
ment for that purpose will be equal to the ultimate original end of
society, and that this has been the opinion of the Ancients. For we find in Plato's Book of republica, I imagine
a great many things which he will have thus say, he is one to promote
virtue and the chief thing he ought it agreeable to this ultimate end of society
to make men as happy in every respect as (said) be done. What perhaps he
had once into this opinion is this that they observed it is only natural etc.

things that can come under the cognizance of human laws, and can be re-
warded or punished by them. And therefore laws concern only those things
things can fall under the care of the civil government, it is a civil and not
natural actions that can be restrained or rewarded. But many things may
be the objects of the care of the government without appearing rewards or
punishments. This is 4th. There might be a great many regulations in order
a design of inspiring men with the love of virtue that they cannot be deter-
red by the sanctions of human laws, so that the question now is whether
it is not the business of the civil magistrates to appoint such regulations
to have a tendency to produce good effects on their subjects. The they should
not have it in their power to secure the efficacy of them. This is 5th. If
publick exercises might not be appointed which would tend to strengthen the
body and promote health. If such paintings as would give the best
depictions of virtue might not be exposed to publick view, or such music
as had a tendency to sooth and elevate the soul might not be appointed at
set times, or if regulations could be fallen on which had a natural ten-
dency to form the publick fast to long things worthy and good. And to lead
men to the love of virtue and religion might not be appointed by the
civil magistrate, tho the laws could not punish those who did not attend
to them, or on whom they did not produce their proper effects. None
surely can deny that such a thing would be very proper for any tra-
der to do, or alledge that it is contrary to the original and ultimate
end of society.

There have been as very, one knows, very different opinions on this subject of the
in Hold and Power of the Magistrate in matters of religion. Some have given him an un-
bounded and universal power in it, of appointing what Laws of religion are to
be taught, who are to teach, And in short, every thing relating to it. And that the
subjects are obliged to fall in with the pleasure of the Magistrate in religion.
Some as was already observed think on the other hand that it is no part of the
Magistrates duty, to make any regulations about religion. And that in consequence
of this there ought not to be any establishments of a religious kind. But that
every man should be left to himself to choose his own religion. And to teach his
Religion what has been already said it appears extremely reasonable that the
Magistrate should take all the care he can to engage the subjects to be religious
as well as to practise the virtues which lead to them. Temporal happiness, &c.
And that it belongs to him to make establishments, appoint Teachers, place
and times of worship and some kind of forms, which are absolutely necessary
to preserve order in any society. But then what we have said about the Power
of the Magistrate is not so to be understood. As that the Magistrate ought not
to impose these, & the like on his subjects under civil
penalties. For to do this is to break in on the Liberty and civil rights of mankind.
Nor can it be inferred from this that every form of established religion has
been right. For no doubt, very wrong and unreasonable ones have been establish-
ed by Law. And it seems hard likewise to say, that any person or number of
persons should have a power of meeting together and appointing Teachers, &c.
themselves. And that the majority or the representatives of the Society should have
a power of appointing and establishing that religion which is agreeable
to them.

A second Question on this Subject, is whether Christian Societies have any right to
be independent of the civil Magistrate? To which it may be answered in the
negative. For if they have their religion and conscience, the Christian, for exam-
ple, or even against the will of the Magistrate, when justifying & supporting
the same right to do whatever their religion obliges them to do. For when men are
once Christians, they must embrace it in all stands. If it is therefore essential
to the Christian religion that men meet together in a social and public
manner to worship God and their Saviour they have a right to do this, indepen-
dently of the civil Magistrate. And if he restrains them from it this is guilty
of Tyranny and oppression. If the civil Magistrate doth not Christianise
himself doth it in it stands. And every thing that it requires or obliges
one party to support it. For if he does not do it stands. Then he in-
fringes it only as a matter of prudence. And not as it is the religion of men.
And he must therefore be bound to all Christians in this privilege. And that
full Liberty of Conscience allowed in it.

Of marriage

As to the degrees of Consanguinity which were prohibited by the Jewish
Law? And which have been adopted by most Christian Communities is
however perplexed they may seem as they thus stand yet they may be
reduced to these three General rules. —
1st That in the direct line a man cannot marry his own daughter, Grand daughter
nor great grand daughter, for ever. And so of a woman with it be by a son or
daughter. The reason of this seems to be because marriage consists in a full
Equality which is inconsistent with the reverence due to a parent.
2nd That in the collateral line a man cannot marry his Niece, Grand or
Great grand niece, for ever. And so of the woman.
And 3rd That a man cannot marry, then that stand in the same relation
to his wife as those of his own relations which are forbidden to him.
In short his wife's relations are considered as standing in the same relation
to him as his own blood relations. Thus according to many he cannot marry
his wife's Sister more than his own sister. That this has been disputed by several
Lawgivers. There is one exception to this General Law in the Law of mo-
— 6th And the plain reason given for it is to preserve, & maintain in the same
family, to which they originally belonged which was one of the great
ends of the Mosaic Law. This obligation was understood by the Jewish
Doctors to be upon the eldest surviving brother if unmarried. And the

the one brother was obliged to marry the other's wife if he had one already,
or in default of brother the next of kin who is frequently called a brother
in scripture was called to perform this duty. Some Commentators think that this
word brother is to be understood only of a kinsman but the Jewish Doctors did
not think so, and that they are right appears from the consideration that there
is no new Law but the renovation and opening an old one that was written
in the Patriarchal Age into the Law of Moses. It is not so easy to give
satisfying reasons for the regulations in the Law of Moses as to this matter, yet
why a man should be prohibited to marry his wife's sister as she was in reality
on blood relation at all. one general reason is given on this subject that
this means friendships and relations are extended, human society enlarged
And men are made to live in a more general affection and benevolence.
Besides the brother was not compelled to marry his brother's wife under any
civil penalty, but only the woman was obliged to compound after three
months when it might be known whether she was with child or not.

And losing the shoe seems to have been a mark of infamy signifying that
such a one was quite degraded to a state of slavery for they were compelled
because he wanted a sufficient affection for his brother's house.

Of Divorce. As to divorce it is asked what another present cause of it. Both Civil and
ecclesiastical Laws as is well known allow a great many causes of it. But our
saviour's decision on this point is very happy and universal, it hath occa-
sioned some dispute whether they ought to be extended any farther than that single
cause he mentions in a Jewish Court, where the authority of our sa-
viour's Law is acknowledged it is said is it not reasonable that a man should
obtain a divorce against a woman who makes attempts on his life that will
not cohabit with him and many other cases that can be supposed. It is also
alleged that Christian Emperors, who acknowledged the authority of our saviour's
decision, with the advice and consent of Bishops have allowed of other causes
besides this of infidelity, now it is asked how could they do this consistently
with their acknowledging the Law of Jesus. The common answer is taken from

math 19. 9. Thus speaking, we find he is speaking to Jews and intends to be of certain opi-
nion which was justified, and strongly asserted by Jewish men among them
For they said that a man might divorce his wife for any cause he would
bring it because she had not purchased his desired rights or because he liked and
thru one better. Now we must always say they considered against whom
any person is speaking to understand their meaning fully. And our saviour
here only speaks in opposition to the opinion of the Jews and not declaim-
ing in what cases it was allowable at all to put away a wife. (you
Jews said he had said we are not to put away a wife for any of these
slight and trivial causes, and our saviour does not seem to have had
in his view any other causes of divorce. The only objection that is consid-
ering is whether men might put away their wives for such slight causes
as the Jews allowed to be just causes of divorce, And not whether a man
might do it for the highest crimes whatever as making attempts on
his life or not cohabiting with him and other such which may be suppo-
sed and seem scarcely consistent with living together in a safe and
peaceable manner.

— Book XIV —

— Of The Sacraments —

of the use of the *Magistra* *ments* — The Deists assert that the sacraments of the new & old Testaments are idle and insignificant — unworthy the wisdom of God to appoint. And instead of promoting have been hinderances to real and eternal religion. To this it is obvious to answer, 1st That if it is expedient to Christianity that there should be a visible Church, and that it should be distinguished from the multitude and confus'd (first) from other religious societies among the Heathens. There seems to be a necessity for external marks to distinguish them. 2^{dly} Religion intended to be universal seems to require something external. We cannot conceive that the whole of mankind should be conducted by a religion purely intellectual, but must be assisted some way or other by external representations. And the spiritual ideas may be so tied to the external signs that the signs will naturally call up these ideas to the mind. The Quakers also perhaps the only people who deny the use of external forms and rites and yet perhaps they themselves have some. 3^{dly} The external forms and signs are used in almost all the most important affairs of civil life. E. g. In the installation into offices from the lowest even to the King himself. In transferring of property where there are symbolical representations of some kind or other which plainly show that religion is intended for the birth of mankind must have something external that may be as the body of it, as well as real and eternal religion which is the spirit of it. And 4^{thly} The propriety of the sacraments in the new Testament might be particularly shown. It has been an universal custom to preserve the remembrance of great and important events by some festival day being appointed for that purpose. Now if the death of Christ is the most important event that ever was it must certainly be our reason to keep up the remembrance of it. Besides we find it has been agreeable to the ordinary course of providence that the greatest purposes were brought about by seemingly the smallest & most trifling things. And what we may think of it as a means in fact the celebration of the sacrament has served very great purposes and preserved the Christian religion beyond perhaps what would be thought a Priori. But was always accompanied with a rehearsal of Christ's death which has been a method used to preserve the memory of other remarkable transactions. But our rational Nature is of greater use to preserve the memory of an event than a barren rehearsal. And when both were joined together must certainly have had great Effects. And even in our own time (in which we are only as it considering it) The sacrament of the supper was admirably calculated especially at the beginning to preserve and propagate Christianity in the world.

If then nature is to the nature of sacraments in general it may be observed that they are not only seals and representations but intended to be federal kind of acts by which we engage ourselves in Covenant to the practice of new religion and the service of God. For from the very nature of the thing the sacrament is a external sign and some representation. To violate this in them or a necessary consequence of them for the who partakes of the sacrament (partly) perhaps he believes the gospel and thereby virtually binds himself to obey it. And on the other hand when we consider the sacrament of the Lords supper as the seal and Confirmation of Gods ~~confirmation of Gods promise~~ promise if we add equally to the gospel. The something may be said of Baptism which in like manner implies our obligation to the practice of religion.

of the *oints* *of the* *ments* — But rather observe that the persons who are employed in preaching the Gospel are the only proper persons for administering the sacraments which live in the ordinary course of things. First Certainly if one was to go into foreign Country and become a Teacher of Christianity And by his means

two senses And then Absolving them from all the sins committed by any
of them As is now the practice of the Romish Church.

Of Infants Another Question on this subject considered As of great importance is about
Baptism. — Infants Baptism, whether Infants or those early who have arrived at the use of
see Imbino's *Logic* reason and understanding And who have Antiently, taken on them the yoke
from p. 189. of Christians are to be baptised? The Anabaptists *say* that the *top*
to p. 158. term of Infants seems to be An insignificant one whereas if Adult persons only
were baptised, As was certainly done in the first ages when with knowledge
And deliberation they were *initiated* into the Church by a profession of their
faith And Baptism it appears to be a very reasonable & significant trial
but does not seem to be of the same use and signification at all when given
to Infants.

To which it may be Answered: 1st That Baptism comes in place of *circumcision*
Col. 2. 11. 12. Now all the male Children of the Jews were circumcised on the
very 8th day And thus circumcision plainly implied their being Jews and
their obligation to obey the Law of Moses And even those proselytes to
Judaism had their Children circumcised along with themselves at their con-
version. Nor is Baptism An trivial And insignificant Ceremony even to
Infants since the they do not understand the design of it when it is done
when they come to Age they are Capable of considering themselves as
Christians And bound to obey the Gospel. — It is likewise signified to the
early practice of the Christian Church. Justin Martyr in the 2^d Century, *says*
that none were admitted to the sacrament but such as have been washed
in the laver of regeneration which was the straw then used for Baptism
And Cyprian is our Express As to this practice, And there is the strongest
reason for believing that this was the practice from the beginning since we
cannot well conceive how such a remarkable Allusion could have been
introduced into the Christian Church without some trace of it in Church
history. The *oldest* ~~we~~ ^{Records} we have of Christians and their descendants are on
this side of the Question And no hint that any of them had their Baptism
delayed till they came to be of Age. About 150 years after the Apostles
John's Death there was An Assembly of 66 Bishops who mention Infant Ba-
ptism As an old and well known practice, one of them had made a dispute
whether Infants should be baptised on any other day than the 8th As Circum-
cision was confined to that day. So this it was Answered that they might law-
fully be baptised on any other day, so that it was plain they all agreed to
to baptising Infants, And that it was the universal practice. It would
surprize had not so much As known of any such dispute And among
such a number as 66 there would certainly be some of them 60 or 70 years
of Age which will carry it up much nearer John's death. St Augustine
about 150 years after this says that it had never been heard or seen that
any Anticks denied Baptism to Infants on account of original sin.
And Pelagius agrees with him in this that it had never been denied then
All which plainly shows the opinion of the Earliest Ages of the Church
with regard to this matter.

Of Christian Some think that the Children And Grandchildren of Parents who
Baptism — were Christians are not to be baptised As they are born within the
Church but that According to the Intention of their Child's all
who are born of Christian parents are to be considered As Christians
without any formall Admission by Baptism. The reason they adduce
is 1st That the Jews At Admiration Proselytes baptised only the
Father of a Family And such Children As he had before his conversion
but none of those born after it, much less did they think of ba-
ptising their Grandchildren forever. And if there had been any thing
arising in the way of Administering Baptism under Christianity, our
Saviour would have given particular and Express directions about it.
And the Jewish Custom in this is the rule we ought to follow.

2ndly that the words of the Institution if rightly translated support the opinion that it is Proselytes only, that ~~should~~ be baptised. For they should be chosen to make proselytes of all nations baptising them, which implies that the proselytes only and not their descendants were to be baptised. And this command was given the apostles when going to convert the Unbelieving Gentiles, And tho' it is often said in the Acts that a man and his whole family was baptised yet it is not said that any children born to those who were already converted were baptised.

To all which it may be answered in general that baptising Christians seem to have ^{been} the practice of the Christian Church from the beginning And it never seems to have been so much as doubted whether Infants of Christian parents should be baptised or not. As to the reason from the Jewish custom of baptising it may be observed that even those of baptising Proselytes does not seem to have any foundation in the Jewish Law And by this rite they were not Admitted into the Jewish Church but by Circumcision only. And thus professing Jews were as certain if they were Circumcised tho' they were not baptised? This rite for was the only rite by which they were Admitted into the Jewish Church, in place of which rite Baptism now comes as the initiating rite of Christianity which is Acknowledged by almost all Christians.

Of Transubstantiation. What remains of this system is about the Eucharisties, Eucharisties And the Church of Rome And is so unsupported by reason scripture or the practice of Antiquity that little or nothing need be said on it.

That the words of the Institution of the Sacrament of the Supper are to be taken in a figurative sense is very plain since this is very agreeable to the Phraseology in use among the Jews, And there are several Instances of this in the old as well as New Testament. The substantive *ore* (or) Among the Hebrews is often used instead of (signifies) And we are informed by the writers of the Jewish Antiquities that it was common for the Jews that even Head of a family when celebrating the Passover used to say this is the bread of affliction which our Father did eat in the Land of Egypt. It need not be spent time in exposing a doctrine so contrary to reason and scripture as Transubstantiation. We may only observe that this doctrine was introduced very late into the Christian Church And all the Quotations from the Fathers adduced by the Roman Catholics, can only be understood as figurative expressions in the same manner as this of our Saviour And not at all literally. Since we are certain they never expressly taught any such doctrine. Or Acknowledged those things that are the consequences of it: And the consequences of Transubstantiation must fall with it.

Altho the custom of giving only the bread to the Sacrament might begin sometime before yet it is certain it was never duly confirmed by any public decision of the Church till the year 1515 by the Council of Constance.

Nov. 8th 1721

Concluding Discourse in Sessions

The great importance of a proper deportment in persons who are intended for the office of the Holy ministry must be evident to all. There is a peculiar degree of regularity, purity, and sobriety expected of them who are preparing themselves for being the publick teachers of religion to others. The world watches over their conduct with the greatest severity and therefore they ought to watch over themselves and their own behaviour, not only to abstain from what is really evil but likewise according to the distinction of the Apostle Paul, to abstain from all appearance of evil. It is expected of the teachers of religion and those that are preparing themselves for it that they not only observe all the rules of morality, but likewise that they preserve a decency and dignity of deportment, which the grand and sublime objects they are supposed to be constantly employed in thinking of naturally tend to give. There is nothing therefore which can be more unbecoming in the eyes of the world than the looseness and looseness of conduct, the being greatly pleased and delighted with little and trifling things. And now, thing which shows a littleness of mind seems inconsistent with the lively conduct on, and constant studying of spirituall and divine things. We ought therefore to beware of anything that bears the symptoms and marks of a little mind for a fondness for the entertainments of younger people in other stations in life is in them thought judicious and prudent. To this it will perhaps be objected, that what is a fault in a young merchant or officer for instance, or what is innocent in them must be in like manner so to others and nothing else. This at first sight is extremely plausible but not quite solid and satisfying for the it may not be criminal or vicious in the highest degree or some of the world to take the same liberties which a young merchant or officer yet certainly it is very unbecoming. For in all ages of the world it has been believed that a certain degree of conduct is to be expected from one degree of men different from what is to be expected of others. Thus Cicero who is by all allowed to be a very good judge of men and manners says that there are four different characters which every man has to sustain and ought to attend to if he would act rationally and consistent part. Thus is 1st that of a reasonable being which is common to all mankind. 2^{dly} Every man has a particular character of his own originally stamped on him by nature such as his being grave or chearfully, and therefore he must consider both these and act consistently with both if he would be approved by his own mind or any wise man. A 3^d Character is that which arises from his particular station in life assigned him by providence, as to his worldly circumstances being high or low rich or poor. And 4^{thly} Every man has a Character which is proper and becoming that particular state and rank in life which he himself has chosen. Thus there is a certain Character proper for a soldier for a Judge for one who is to preside in religious worship and officiate in religion, and without maintaining this last Character as well as the rest a man would act a very unworthy and ridiculous part.

So that according to Cicero's judgement, it is beneath our, and below for one who pretends to be a Teacher of religion or is preparing himself for it to say, why may not I do what a soldier or merchant or any other man do.

But to bestow an Externall Behaviour the more so decent and becoming, never make a Character really, valuable except we have our inward Character formed to real Piety, virtue and goodness. And its this Temperance of all mankind so especially, of students of divinity, they ought therefore to use every proper method to form in their minds every thing that is truly good or good And especially a Taste for what is moral and spiritual. There is nothing that Qualifies a man more for being a publick Teacher than a certain high degree of sensibility, of Temper to outward spiritual and divine things. Such a state of mind as ~~is~~ is easily susceptible of the warm impressions of moral, spiritual things And a high relish for divine things is the fittest of all others for conceiving real and lively impressions of religion to others, we ought therefore carefully to study to form this in ourselves. There are some indeed naturally more easily susceptible than others but every one may in some degree attain it by great pains and study by frequent Prayer and meditation, by reading much on books wrote with that spirit. Accompanied with the grace of God. But to all our Endeavours we must join frequent and fervent prayer to almighty God who has the hearts of all men in his hand. And can turn them with us or how well And who has promised to give wisdom to all who ask it. That he may thus raise our mind above this world And all externall things And give us the most lively impressions of spiritual and divine things.

The next thing which comes under our consideration is the method of Attaining Theologicall knowledge which indeed we should chiefly be at pains to acquire, but we ought likewise to be well acquainted with the Language And Philosophy, which are the proper preparations for the study of these.

As many of our best books on morals And which contain a large field of fine and striking Sentiments are wrote in the learned languages.

Therefore the study of Philosophy is certainly very usefull, tho' taken separate from Divinity, i.e. we ought not to form our notions of divinity from any former scheme of Philosophy we have taken up, but when we enter on the study of Theology we ought to divest ourselves of all preconceived opinions in much as possible that we may discern the genuine doctrine of the new Testament itself. — Now Theologicall knowledge may consist in two things. The knowledge of the scriptures, And of Church History, but the former had under them such a variety of things as will require a great deal of time to be master of them. In studying the scriptures we ought to observe the order of time And distinguish the History into its proper periods, And then Enquire into the particular histories, Customs, allusions, and manners which prevailed in every Age. And thus we shall be able to judge of its true And original meaning And be able to guard against forging of antient times. And Explaining Antient Authors by modern times And then understanding the Customs and manners of Antient times by those of the present which are pretty much continued under the new usages, Consult Father Sam's Apparatus Biblicus Heland's Hebr. Antiquities, Spencer's de Legibus Hebraeorum. And Sanford's Introduction to the new Testament And along with these we may Consult the best Commentators most of whom take notice of the Antiquities And History of the new Testament And the Grolius gives the Socinian Touch to some particular passages And he is reckoned one of the best. Whitby, Hammond, Lock, Beveridge, Benson are also very usefull for understanding the Epistles.

The 2^d Part of Theology, all, knowledge is Church History Under which we
may include Politick, Divinity, and all that is Commonly taught in Systems,
and tho it may be of use toward these Controversies in the System yet perhaps
the best way of understanding them would be to read them as they came up in
the course of the History, For thus we will see their Occasion, progress, and
design And the Decisions given by Councils about them, And it is worth while
to observe what is given rise to such and such a Controversy, and what
was its progress and issue. This will lead to new Candour and moderation of
mind. But the method of studying we will likewise see when particular
Phrases came to be fixed as standards. And when several words and Phra-
ses were introduced as the best and only proper ones which were ~~then~~
unknown before. No doubt the doctrines of the New Testament, no doubt
able and do not at all depend on the forms of speaking used by Divines. But
the manner of explaining these doctrines of the New Testament has been
extremely different in different Ages of the Church. We will, I assure, find that
in the first Ages of the Church there was a great plainness and simplicity
which approached much to the apostolick manner. They did not mingle
much of mystery or Philosophick reasoning in their writings And it was
only the necessity afterwards that the fathers Intere into Philosophick
disquisitions And came to use the Language and Phrases of the schools.
We will likewise in this way of studying see the gradual manner in which
Corruptions were introduced into the Christian Church. All know what a strong
number of insignificant rites and derogating Corruptions were brought into the
Church of Rome before the reformation proc'd by reading Church History we
will find how certain customs came in, & were to be retained or to be
they were to be rejected and open all to Christianity. For now we
study Controversies divinely in this method is the best way of getting true
Candour And of opening mens minds. But to continue in the Holy Scrip-
tures are what must first be, and every thing else to be studied And
we should study them with this particular view that we may treasure up
the moral and religious Sentiments contained in them in our memories
And thus may have them ready on all Occasions. For these are the noblest
Treasures of the mind, and one of the greatest use in life practice and teach-
ing. They will be the best support to us under the Guile and Calamities
of a present Age And living under their Influence is the surest way of being
Qualified for immortall Blessings in the world of us. Blest be says the Divine
New: 22. 14. Who shall do his Commandments that they may have a right to the
Tree of Life, and may Enter in through the Gates into the City.

